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THE UNIVERSALIST's MISCELLANY;

OR

Philanthropiſt's Muſeum.

INTENDED

CHIEFLY AS AN ANTIDOTE

AGAINST

THE ANTICHRISTIAN DOCTRINE

OF

ENDLESS MISERY.

VOL. I.

Behold, I make All things *new.* REV. xxi. 5.

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PREFACE

TO THE FIRST VOLUME.

THE *Evangelical* and *Arminian* Magazines are conducted by an union of *many miniſters*, among whom are men of leiſure, learning, character, and influence. The *Univerſaliſt's* Miſcellany was undertaken by a ſolitary individual, whoſe only credit in the *religious world* is that of being a *heretic*, becauſe he has dared to believe and proclaim, *The Reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began.*

Without character, without connection, and with but little leiſure, the Editor of this Work has ſtruggled through *one year*. He has met with diſcouragements, but he is not intimidated; with contempt, but he is not aſhamed. Firmly perſuaded of the goodneſs of his cauſe, and conſcious of the rectitude of his intentions, he ſtands collected: *not repenting* that he has attempted to juſtify the divine character to his fellow men, nor regretting any loſs or reproach which he has ſuffered on that account. Indeed, this work was undertaken in the full proſpect and expectation of every diſcouragement which has occurred. No pecuniary emolument, or increaſe of credit, were expected by it: and none of either have ariſen from it.

We have already given better paper and print than any other periodical work, and half a ſheet more of letter-preſs than ſome others, to each number. But the largeneſs of our type has prevented us from embracing that number of objects which we at firſt intended. Our next Volume will be in a ſmaller type, but ſufficiently clear to make it pleaſant to the eye. In this alteration we propoſe an advantage to our readers, as it will enable us to preſent them with a greater quantity of matter.

It is with pleaſure we inform the public that the number of our Correſpondents is increaſing; and we return our thanks to them in general for their aſſiſtance already given, and requeſt the continuance of it. If we have not yet inſerted ſome of their pieces, the largeneſs of our type is the reaſon, and not any neglect of their favours.

We do not ſee why the Univerſaliſts may not produce a monthly publication, that ſhall be as well worthy of the notice of the public as that of any other body of Chriſtians. We are confident that there are men of piety, learning, and leiſure, in the univerſal ſentiment. A few ſuch have given their aſſiſtance; we ſolicit the help of others.

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It is with gratitude to the Father of Mercies that we learn ſome real good has been done by our attempts in the laſt year. It is this that gives us encouragement to proceed; for the welfare of mankind is the ſtrongeſt object which can animate the heart of a good man; and while we in any meaſure contribute to this, we think ourſelves amply rewarded for our labours.

We are attempting to open a correſpondence with the Univerſaliſts in America, where the doctrine is rapidly ſpreading. When we receive any anſwers to our enquiries, we will lay them before our readers.

As the preſent age is characteriſed by the prevalence of *Infidelity*, we wiſh to contribute our mite towards withſtanding that enormity. We ſhall be able next year to inſert ſome valuable pieces in defence of Revelation, which we hope will have a due effect upon the minds of our readers, particularly the younger part of them, for whom we are much concerned, that they may know, love and ſerve the God of their fathers, and be kept unſpotted from the world; but we take the liberty to ſay, that our beſt endeavours to ſerve the riſing generation, will in a great meaſure be rendered ineffectual, unleſs parents and maſters of families will ſecond them by their *practice*; for the moſt convincing of all arguments in defence of truth, is the holineſs of its profeſſors.

Convinced as we are, that our views of the Divine Character are naturally productive of peace, humility, and univerſal benevolence, we are happy to find that the greater part of our friends evidence the truth of our conviction by their conduct. If any of them act otherwiſe, we do not heſitate thus publicly to ſay, that we eſteem them not as our friends, nor as the friends of our Lord Jeſus Chriſt.

At the requeſt of ſeveral of our Correſpondents, we ſhall next year allot two or three pages at the end of our pamphlet for monthly occurrences, both foreign and domeſtic: perhaps this will be enough for many of our readers, who may wiſh to have a brief view of the times, without the trouble and expence of frequently conſulting newſpapers.

The friendly hints of our Correſpondents, relative to any future improvement of our Miſcellany, will be attended to.

We have added an Errata and an Index to the end of the Volume.

December 28, 1797.

THE

UNIVERSALIST'S MISCELLANY

FOR

JANUARY, 1797.

To Mr. ANDREW FULLER, *of Kettering, Northamptonſhire.*

SIR,

SOME time ago a friend put the Evangelical Magaz: : for September, 1795, into my hand, in looking over which I found, that in anſwer to the requeſt of Brightonenſis, concerning the *Eternity of Hell Torments*, you brought forward a letter written to me on February 14, 1793, on account of my having avowed the *Reſtitution of all Things* through Chriſt Jeſus. The poſtſcript to the above letter mentions, that you have never received an anſwer to it. I hereby acknowledge I received that letter from you, and that I never anſwered it. I alſo take this occaſion to thank you for writing to me, and take it as a proof of your eſteem for me.

There were two reaſons why I did not anſwer you: one was the number of letters which I received on my change of ſentiment. My time would not permit me to write much, as I generally preached from

ſix to eight times in a week, and if I had anſwered one or two of my friends, *others* would have ſaid that I had not anſwered *them*; I therefore anſwered none.

The other reaſon was my natural love of peace, which made me wiſh to avoid all controverſy with my former connections, whom I highly reſpected, notwithſtanding they had publicly excluded me from their communion, merely for my ſentiments, without giving me a hearing. And probably I ſhould never have anſwered you at all, had you not made your letter to me thus public. Though I have more than once been informed by friends, that your having written to me, and my not having anſwered, was no ſecret in the circle of your acquaintance; yet my love of peace impoſed ſilence upon me. I now think myſelf called upon publicly to give you ſome reaſons why I believe and preach God's univerſal and efficacious love to men.

You ſay you have obſerved me to be of a ſpeculative turn of mind. If by this you mean that I did not diſcover a diſpoſition to take the the aſſertions of men as the rule of my faith, I own I am a ſpeculator; and I think the ſcriptures make it my duty ſo to be. *Buy the truth and ſell it not*, ſays one ſacred writer. *Prove all things, hold faſt that which is good*, ſays another; and our gracious Lord commands that we *ſearch the Scriptures.* But if you mean that I have diſcovered any want of reſpect to the ſacred writings,

writings, or have not ſubmitted implicitly to their dictates in every thing, ſo far as I have underſtood their meaning, I ſhall think the charge heavy indeed. For God is my witneſs I always reverenced his word, even from my childhood; but ſince the time that I had the firſt experience of his forgiving love upon my ſoul, I have eſteemed it above all riches and honours. To me it ſeems, that one of the higheſt inſtances of regard I ever gave to the Bible, was by daring to aſſert the doctrine of the Reſtitution of all Things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began. Acts iii. 21. And this I did at the riſk of all the temporal good that I poſſeſſed, and at the riſk of loſing the eſteem and friendſhip of my brethren in the miniſtry, which I can truly ſay I prized more than any thing, truth excepted.

You wiſh I had read Dr. Edwards upon the ſubject of endleſs miſery, before I had avowed my ſentiments. You have your wiſh, Sir: I had read him twice before I opened my lips to controvert his miſrepreſentation of the character of *that God*, whoſe *nature* is *love*; and, at the requeſt of a much eſteemed friend, was reading him again, when I received your letter; and if I had, *even then*, ſeen any real weight in the Doctor's arguments, I would have recanted, as openly as ever I profeſſed the Univerſal doctrine; and however *humbling ſuch* a recantation may be thought, yet I ſhould not have been without

great examples. I could have pleaded the retractions of St. Auſtin, an authority which my Calviniſt brethren would not have deſpiſed. And I declare even now, though I have preached the doctrine with ſome ſucceſs for four years, yet would I give it up to-morrow, if convinced of its error. But if there be nothing better to be ſaid, than what is to be found in Dr. Edwards's piece, I do not expect ever to receive that conviction.

I grant 'that it is a ſerious matter, that we err not in our miniſtrations.' But are we to take it for granted, that all truth has been in poſſeſſion of our forefathers, and that we have nothing more to do, than receive their ſentiments, and pay implicit obedience to them? I know *you* do not think ſo. You have in ſome inſtances dared to differ from great and good men, even of your own denomination, and I eſteem you for it; as I am perſuaded you have differed not from the love of ſingularity, much leſs from the love of ſin, but from the love of truth. Yet how eaſy would it be for a good man, who laments your departure from opinions which he deems orthodox, to remind you, 'it is a very ſerious matter that you do not err in your miniſtrations; as error in a miniſter may affect the eternal ſalvation of many.' Your anſwer to ſuch a man, (which I am ſure would be both honeſt and ſenſible) may be conſidered as my anſwer to you.

I cannot help thinking, that the queſtions you aſk

me

me in your letter, diſcover you to be but little acquainted with the ſubject. Otherwiſe I cannot account for a man of your ſtrong mental powers aſking whether,

Firſt, My change of ſentiment has not ariſen from an idea of endleſs puniſhment being in *itſelf* unjuſt?

Secondly, Whether the genius of the ſentiment be not oppoſite to that of every other ſentiment in the Bible?

Thirdly, Whether my miniſtrations, on this principle, will not ſavour of *his*, who taught our firſt parents, ye ſhall not ſurely die?

It would have been eaſy for you to have aſked a hundred more queſtions of a ſimilar kind, and to have reaſoned upon them, as you have upon the above. And it would be eaſy for me to ſhew, that ſuch queſtions have no relation to the doctrine of the Reſtoration, any more than to that of election. Suffer me to tell you, worthy Sir, that the queſtion is not whether endleſs puniſhment is in itſelf juſt; but whether God has any where in his word threatened any deſcription of ſinners with it. I am bold to ſay he has not ſo done. But if you, or any other man, can prove that he has, I will then openly retract my aſſertion, and humbly aſk pardon of God, and his Church, for having ſaid the contrary. My reaſons are as follow:

I. The Engliſh reader may obſerve, that the words which the Scriptures uſe, by which to expreſs the

the duration of future miſery, do not *neceſſarily* mean endleſs, for they are all of them applied to things that have ended, or muſt end. As, *everlaſting* in Gen. chap. xvii. ver. 7, 8, and 13. Here the land of Canaan is called, an *everlaſting* poſſeſſion, and the covenant of circumciſion, an *everlaſting* covenant; but will any body infer from hence, that the land of Canaan will not be burnt up at the conflagration? or that circumciſion will be practiſed to endleſs ages? We may remember here, that the *everlaſting* covenant of circumciſion is, in the New Teſtament, declared to be abrogated.

The ſame word is uſed of the hills, Gen. xlix. 25, and of the Aaronical prieſthood, Exod. xl. 15, and of the yearly faſt of expiation, Lev. xvi. 34. And yet the *everlaſting* hills ſhall be diſſolved; and our Lord has changed the *everlaſting* cuſtoms that Moſes delivered. I could add many more places.

For ever. Jonah was in the whale's belly *for ever*. Jonah ii. 6.

The leproſy of Naaman was to cleave to Gehazi and his ſeed *for ever*, 2 Kings v. 27. And Rehoboam might have made the Iſraelites his ſervants *for ever*, which can mean only during his life, or theirs at moſt. I might add above fifty more places where *for ever* muſt be taken in a *limited* ſenſe.

For ever and ever. Even this phraſe is uſed in a limited ſenſe, Iſa. xxx. 8. Here is mention made of a book which is to laſt *for ever and ever*; yet at the conflagration

conflagration all books will be burnt. And in Jer. vii. 7. the land of Canaan is said to be given to the fathers of the Jews *for ever and ever*; and again, Jer. xxv. 5. Yet the Jews have been many ages cast out of the land, and if ever they are restored to it again, they cannot possess it endlessly.

As for the word *eternal*; it is the same in Hebrew and Greek, that we translate everlasting, and therefore of the same signification; our translating it sometimes eternal, will afford no argument for affixing the idea of endless duration to it. Now if the above words are used in a limited sense in Scripture, as we have seen, they cannot *necessarily* convey the idea of *endless* duration. It follows, therefore, that the doctrine of endless punishment cannot be proved from the *use of these words*.

If it be objected that the Scripture uses the same words to express the happiness of the saints, and even the duration of God; (which is granted) both of which must be endless, (which is also granted) then it will follow, that the Holy Ghost having used the same words to express both limited and unlimited duration, the *subject only* can determine in which sense they are always to be taken.

But it is contended, that they ought not to be taken in an endless sense when connected with future punishment; because there is nothing in the nature of *that* subject, which can be given as a reason why it should be of endless duration.

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It is evident that the reaſon which is generally given, why it ſhould be endleſs, is not ſcriptural, viz. 'Becauſe when the wicked are ſentenced to their puniſhment all temporal things ſhall be at an end. 'Time itſelf, ages, periods and diſpenſations, ſhall 'have ceaſed.'

If ſo, it ſhould follow, that there is nothing but *proper eternity*, in which to execute the puniſhment of the wicked. But, I would aſk, are not day and night portions of time? And do we not meaſure ages, periods, and diſpenſations, by the revolutions of day and night? Now, it is expreſsly ſaid, even of ſuch who worſhip the beaſt and his image, they ſhall have no reſt *day* nor *night*, Rev. xiv. 11. Their puniſhment is alſo ſaid to be εις αιωνας αιωνων, for ever and ever, or rather to the age of ages. And however long this age of ages may endure, yet day and night are mentioned as exiſting with it, conſequently theſe ages will all paſs away, before *day* and *night* come to an end, which I underſtand they will do, Job. xxvi. 10, when he that ſitteth upon the throne ſhall have made all things new, when the earth ſhall have no more ſea, and conſequently there will be no need of bounds ſet to the waters of it as now, and there will be no more death among *men*, neither crying nor ſorrow, nor any more pain, for the former things ſhall be paſſed away. Compare the above paſſage in Job with Rev. xxi. 1—5, and verſe 25.

II. Beſide which, I can but think, that I meet with

with promiſes of an *univerſal reſtoration*; and that I plainly ſee there are *times*, not merely a time in the ſingular, but periods, yea ages, to perform it in. For the myſtery of the will of God, which he hath purpoſed in himſelf, is, that in the diſpenſation of the *fulneſs of times*, he might gather together in one all things in Chriſt, both which are in heaven, and which are in earth, even in him.

The word ανακεφαλαιωσασθαι, rendered gather together in one, ſignifies to re-collect, and arrange under one head, as ſcattered ſoldiers under a general, and is beautifully expreſſive of the accompliſhment of that purpoſe of the Father before mentioned, when all in heaven, and in earth, and under the earth, ſhall bow the knee to our Jeſus, and confeſs that he is Lord, to the glory of God the Father.

Though there are χρονοι, *times*, fixed in the Divine purpoſe for this great work of the Mediator, the exact number of theſe times is not expreſſed; but what I would notice is, that there is a fulneſs of them, and that this fulneſs is only bounded by the gathering together of *all* things in Chriſt: conſequently, the Lord Jeſus ſhall retain and exerciſe his mediatorial power, till this great work is done. For it hath pleaſed the Father that in him ſhould all fulneſs dwell, that having made peace by the blood of his croſs, he might reconcile all things to himſelf, whether they be things in earth, or things in heaven. Col. i. 19.

The ſame thing I underſtand is meant by Chriſt's putting down all rule and all authority and power; putting all things under his feet, and ſubduing all things unto himſelf; which, when he hath done, his mediatorial reign ſhall end, and he ſhall deliver up the kingdom to God even the Father, that God may be *all in all.* 1 Cor. xv. 24—28.

Whatever the bleſſed God *was* to all his creatures before ſin took place, and rent them from him, that, at *leaſt*, he *ſhall* be to them again, before Chriſt hath finiſhed his glorious work; for he was manifeſted to deſtroy the works of the devil. Surely, Sir, you will not blame me, as thinking I aſcribe too much to Chriſt. I know you love to glorify the Saviour; I love to do ſo too. And I ſincerely think that the above Scriptures, and many others which I could mention, ought, in honour to Chriſt, to be taken in their fulleſt ſenſe.

You ſee that my view of the Reſtoration doth not ſuppoſe that 'it will be effected independent of the death of Chriſt;' for it is founded expreſsly on the blood of his croſs, which was ſhed that he might reconcile *all things* to the Father.

As for puniſhment, of all degrees and duration, I believe it to be a mediatorial work, and that its foundation is *mercy*, as is intimated in James ii. 13. 'For he ſhall have judgment without mercy, who hath ſhewed no mercy, and mercy rejoiceth againſt judgment.' And in Pſa. lxii. 12. 'Alſo unto thee, O Lord,

Lord, belongeth *mercy*, *for* Thou *rendereſt to every man according to his works.*' In which latter paſſage Chriſt is repreſented as univerſal judge, and even in that awful character, he will proceed on the ground of *mercy*. I can but therefore think, there is a merciful deſign in all puniſhment, and that mercy ſhall ſhut up and cloſe the ſcene of all God's works. For his mercy endureth for ever, for his mercy endureth for ever, &c. &c.

(To be continued in our next.)

SOME ACCOUNT OF JEREMIAH WHITE,

Writer of a Book on the Reſtoration of all Things.

JEREMIAH WHITE, A. M. was fellow of Trinity College, Cambridge, and afterwards Preacher to the Council of State, and houſehold Chaplain to Oliver Cromwell. He lived privately after the reſtoration of Charles the Second, without ever undertaking any paſtoral charge. His converſation was very facetious, and much valued by ſome perſons of rank and figure. He died in 1707, aged 78. It does not appear that he publiſhed any thing during his life-time, but a funeral ſermon for Mr. Francis Fuller: but after his death a treatiſe of his was publiſhed, intitled, 'A perſuaſive to Moderation and Forbearance in Love among the divided Forms of Chriſtians.' I have never ſeen this work, but from the title of it ſhould infer, that Mr. White lived under the influence of that doctrine of *love*, in defence of which he has ſo ably written.

The treatiſe of his on the Reſtoration of all Things was publiſhed about five years after his deceaſe, viz. 1712, and has gone through three editions. He writes indeed upon the Predeſtinarian Hypotheſis, as clearly appears by many paſſages in his book; but as he connects the Reſtoration with Election, and conſiders the latter as intended to introduce the former, conſequently the tremendouſly dreadful doctrine of Reprobation is dropt, as unworthy of the Divine character, cruel towards the creature, and not capable of being ſupported from Scripture.

The occaſion of his firſt thinking of the univerſal doctrine was remarkable. It is ſaid, that when he was at the univerſity, and had ſtudied all the ſchemes of divinity, he could not from any, or from all of them together, find that God was love, as the Scriptures declare him to be. This put him into a great diſſatisfaction and perplexity of mind, from which he could no way extricate himſelf; but it grew upon him till it threw him into a fit of ſickneſs of ſo dangerous a nature, that there was no hope of his recovery; but in it, at the worſt, he had a beam of Divine grace darted into his ſoul, with a ſudden, warm and lively impreſſion, which gave him immediately a new ſet of thoughts concerning God and his works, and the way of his dealing with his offending creatures, which, as they became the rule and ſtandard of all his thoughts and meaſures of things afterwards, ſo they gave, in particular, the occaſion of his writ-

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ing upon the Reſtoration. This experience of Mr. White is not altogether without a parallel, as the writer of this article, when young, and under the moſt lively impreſſion of Divine love to himſelf, had a long and ſevere trial upon his mind, ariſing from the horror of the thought that any of the human race ſhould be endleſsly damned, which he could not reconcile to the goodneſs of God, and which aroſe to ſuch a degree, that he was apprehenſive at times it would impair his rationality. He was at laſt in good meaſure delivered by a deep and inward perſuaſion, that Infinite Love would find ſome unknown way to ſhew itſelf to *all* its intelligent creatures.

It ſeems, that during the perſecution which the diſſenters experienced under Charles the Second, Mr. White, with great pains and expence, had made a collection of their ſufferings, which contained an account of the ruin of many thouſand families in the ſeveral parts of the kingdom, by the ſeverities of the times. No doubt but he meant to print this, that perſecutors might be made aſhamed of the cruelty and injuſtice of their actions. And when James the Second came to the crown, and had given liberty of conſcience to the diſſenters, he had ſtrong ſolicitations to publiſh it: ſome of James's agents waited upon him with conſiderable offers to induce him to it: but it appearing that their intention was only to ſerve the cauſe of popery (which James was attempting

tempting to eſtabliſh) by vilifying the church of England, Mr. White ſteadily refuſed their offers, and probably deſtroyed his papers, as they have never ſeen the light. In this circumſtance his character appears to great advantage, as it ſhews him to have been ſuperior to that principle which moſt men are governed by, and which is ſo very grateful to the human mind, viz. doing evil for evil. On the contrary, like a true diſciple of the merciful Jeſus, he did good for evil; and is ſaid to have received the thanks of ſome of the leading men of the eſtabliſhment at the time.

Dr. Calamy, who mentions the above circumſtance with approbation, adds a cenſure on our author's book upon the Reſtoration, ſaying, 'it is perfect Origeniſm; too unſcriptural, too ventureſome an hypotheſis to be depended on with ſafety.' But how the name of Origen ſhould diſgrace the Univerſal doctrine, is hard to ſay; it is well known that he was one of the moſt learned and laborious Fathers of the Greek Church. I own I think his name does honour to the Univerſal cauſe, of which he was a known and zealous defender.

And as for the ſcheme being unſcriptural, and ventureſome, let thoſe who think ſo prove it, which it is conceived they have not yet done. W. V.

P. S. Mr. White alſo wrote an excellent preface to Mr. Peter Sterrey's Riſe, Race and Royalty of the Kingdom of Chriſt in the Soul. Printed 1683.

As we have promiſed our Readers, frequently to preſent them with a new Tranſlation of ſome ſelect Portion of the Old Teſtament, from the Hebrew, we ſhall begin with the 53d of Iſaiah.

Verſe

1. WHO hath been made to rely upon our tidings?
   And the arm of Jehovah, concerning whom is it uncovered?
2. For like a young twig he ſhall grow up before their faces,
   Even like a root from a parched ſoil.
   He hath no form[1] or beauty[2], that we ſhould regard[3] him.
   And hath no appearance, that we ſhould earneſtly deſire him.
3. He is reproached and forſaken of men;
   A man of ſorrows[4] and acquainted with infirmity;
   As (one) hiding (his) face from us.
   He was reproached, for we conſidered him not.
4. Verily, our infirmities, he took up,
   And our ſorrows[5], he carried them.
   But we, wretched, conſidered him ſtricken,
   Smitten of God, and afflicted.
5. But he was repeatedly pierced for our tranſgreſſions,
   Was cruſhed for our iniquities,

The

The correction cauſing our peace, was upon him,
6
And by his wounds we are reſtored.
6. The whole of us like ſheep have ſtrayed,
(Each) man his own way hath turned;
7
And Jehovah hath cauſed to light upon him
The iniquity of us all.
7. It is exacted, and he is anſwerable;
But he will not open his mouth.
Like a lamb to the ſlaughter, he ſhall be led,
And as an ewe before her ſhearers is dumb,
Thus he will not open his mouth.
8. From civil reſtraint, and from judgment, he is taken;
8
And of his generation, who ſhall meditate deeply?
Becauſe he is cut off from the land of the living,
For the tranſgreſſion of my people, the ſtroke of death is upon him.
9. And he will appoint with the unjuſt his ſepulchre;
But with the wealthy he ſhall be in his death.
Although he had not done wrong,
And deceit is not in his mouth;
9
10. Yet it pleaſeth Jehovah to cruſh him with infirmity.
10
If he ſhall cauſe his life to be appointed a propitiatory ſacrifice,
He ſhall behold a ſeed, he ſhall cauſe their days to be prolonged;
And the delight of Jehovah ſhall proſper in his hand.

11. Of

11. Of the afflictive labour of his life he ſhall behold,
He ſhall be ſatisfied.
With his knowledge he ſhall cauſe juſtification.
My ſervant cauſing juſtification to the multitudes,
For their iniquities he ſhall bear away.
12. Therefore I will divide for him among the multitudes,
And with the mighty he ſhall divide the prey;
Becauſe that he hath uncovered unto death, his life,
And with the tranſgreſſors he was numbered,
And the deviations of multitudes he bare away,
And for tranſgreſſors he ſhall make interceſſion.

The figures in the text refer to the marginal notes. Thus, No. 1, No ſplendour of ſhape. No. 2, Glory. No. 3, Behold, look at, underſtand. No. 4, Wounded mind. No. 5, Carried as a burden. No. 6, Conſociation; likewiſe ſpots, wounds, bruiſes, that run into each other. No. 7, Meet. No. 8. Probably it means, that but very few of that generation ſhall think aright on the ſufferings of Chriſt. No. 9, Wounds. No. 10, If he will make his life liable to puniſhment.

T. A. T.

Domeſtic Affections a true Source of Virtue.

WITH A TALE BY A FARMER.

THE man who in his youth has the feelings proper to a ſon and a brother, and in future life thoſe of a huſband and a father, is poſſeſſed of prin-

ciples, which, if brought into action, will enable him to perform every ſocial duty of life, in an honourable and uſeful way.

I have been led to think thus, from obſervation on the manner in which my own mind has acted, from my earlieſt remembrance. For when but a boy, if I ſaw a very aged man, I reſpected him, becauſe my grandfather was an aged man; if I ſaw children, I felt myſelf intereſted towards them from the feelings which I poſſeſſed for my brothers and ſiſters; and if I ſaw perſons of middle age, I felt myſelf towards them, in a degree, as to my father and mother.

As I have gone on in life, my feelings have kept pace with my ſituation. I have now for many years been a huſband and a father, and I feel myſelf poſſeſſed of a proper reſpect for other women, from the affection which I have always felt for my own wife; and for children in general, from the paternal feelings of my heart towards my own.

If the minds of other people are ſimilar to mine, I may ſafely pronounce, that the cultivation of domeſtic feelings ought to be one of the firſt concerns of parents and tutors towards thoſe whom Providence has committed to their tuition; for it ſtrikes me forcibly, that if any man is deficient in *natural affection*, he will be deficient in the diſcharge of the duties of life. Beſides which, the pleaſure which domeſtic feelings afford, is of a more delicate and ſatisfying nature than any other, and has a tendency to make the

the mind cheerful; thereby giving it a fitneſs for the performance of every duty.

I was much pleaſed the other day at meeting with an account which an American farmer gives of himſelf. As it illuſtrates the ſubject I am upon, I will preſent it to my readers, particularly recommending it to my young friends. It begins thus:

"I thank God that it is my lot to be an American farmer inſtead of a Ruſſian boor, or an Hungarian peaſant. It is ſtrange, that miſery, when viewed in others, ſhould become to us a ſort of real good. The hardſhips of theſe people are certainly greater than thoſe which our negroes experience.—When young, I thought of ſelling my farm, becauſe it afforded but a dull repetition of the ſame labours and pleaſures. But when I conſidered myſelf as diveſted of my farm, I imagined the world ſo wide, and every habitable place ſo full, that I began to fear leſt there would be no room for me. My farm, my houſe, my barn, preſented objects from which I adduced quite new ideas, ideas more forcible than before. Why ſhould not I find myſelf happy, ſaid I, where my *father* lived and died in proſperity? Though he gave me no other education than the art of reading and writing, he left me a good farm, and his experience, free from debts and other difficulties. I married; and this perfectly reconciled me to my ſituation: my wife rendered my houſe all at once cheerful and pleaſing; it no longer appeared gloomy and ſolitary as before.

When I went to work in the fields, I worked with more alacrity; I felt that I did not work for myſelf alone, and this encouraged me much. My wife would often come with her knitting in her hand, and ſit under the ſhady trees, praiſing the ſtraitneſs of my furrows, and the docility of my horſes. This ſwelled my heart; and I regretted that I had not married before. I know no other landlord than the Lord of all Land, to whom I owe the moſt ſincere gratitude.

"My father left me three hundred and ſeventy-one acres of land—forty of which are of the beſt timothy meadow—an excellent orchard, a good houſe, and a ſubſtantial barn. How happy am I that he lived to build, and to pay for all theſe improvements! As my difficulties are leſs than his, I have but to tread his paths to be as good as he was.

"Theſe are the outlines of my ſituation; but as I can feel more than I am able to expreſs, I hardly know how to proceed. When my firſt ſon was born, the whole train of my ideas was ſuddenly altered; never was there a charm that acted ſo quickly and ſo powerfully: I ceaſed to ramble in imagination through the wide world; my (imaginary) excurſions ſince have not exceeded the bounds of my farm, and all my principal pleaſures are now centered within its narrow limits: but at the ſame time, there is not an operation belonging to it in which I do not find ſome food for uſeful reflection. This is the reaſon, I ſuppoſe, that when you was here you uſed, in your refined

refined ſtyle, to term me *the farmer of feelings:* but how rude muſt theſe feelings be in him who daily holds the plough and the axe! Thoſe feelings, however, I will delineate as well as I am able, agreeable to your earneſt requeſt.

"When I contemplate my wife by my fire-ſide, while ſhe either ſpins, knits, darns, or ſuckles our child, I cannot deſcribe the various emotions of love, of gratitude, and conſcious pride, which thrill in my heart, and often overflow in involuntary tears. It is true theſe pleaſing images vaniſh with the ſmoke of my pipe; but though they diſappear from my mind, the impreſſion they have made upon my heart is indelible. When I play with the infant, my warm imagination runs forward, and eagerly anticipates his future temper and conſtitution.—Whenever I go abroad, it is always involuntary; I never return home without feeling ſome pleaſing emotion.

"Often when I plough my low ground, I place my little boy on a chair fixed with ſcrews to the machine; its motion, and that of the horſes, pleaſe him; he is perfectly happy, and begins to chat. As I lean over the handle, various are the thoughts that crowd into my mind. I am now doing for him, I ſay, what *my father* formerly did for me: may God enable him to live, that he may perform the ſame operations for the ſame purpoſes, when I am worn out, and old!

"I relieve his mother of ſome little trouble while I have him with me: the odoriferous furrow exhila-

rates

rates his ſpirits, and ſeems to do him much good, for he looks more blooming ſince I have adopted that practice."

Can more pleaſure, more *dignity*, be added to that primary occupation? The father thus ploughing with his child, and to feed his family, is inferior only to the Emperor of China, ploughing as an example to his kingdom.

I make no comment upon this ſimple ruſtic account; I only ſay, that the man who can read it without feeling, has got a heart which I do not envy him the poſſeſſion of. W. V.

Account of the preſent State of the City of Nazareth, from Mariti's Travels through Cyprus, &c.

NAZARETH, a City of Galilee, ſo famous among the Chriſtians, is ſituated in 35 degrees of eaſt longitude, and in 32 degrees of north latitude. It held the third rank among the metropolitan cities dependant on the Patriarch of Jeruſalem. At preſent it forms a part of the domains of the Chief of Acre. The ancient city, deſtroyed by fanaticiſm, was, after its ravages, nothing but a miſerable hamlet, conſiſting of a few Arab huts. Under the protection of Daher Omer, however, it has recovered from its humiliation, and now makes a far ſuperior appearance. The houſes are built of beautiful ſtone. In the eaſtern part there is a handſome church

church dedicated to the Virgin, which was formerly deſtroyed by the Saracens, and rebuilt by the zeal of the Cenobites. The building conſiſts of three naves, divided by two rows of ſtone pilaſters. That in the middle contains the principal altar, the aſcent to which is by two magnificent ſtair-caſes, much admired for their iron baluſtrades, formed with great ſkill by one of the monks belonging to the convent. Under the altar is a remarkable grotto, called the Chapel of the Annunciation. It is deſcended by ſteps of beautiful marble, which are cut with much taſte. In this place, according to tradition, the angel appeared to the Virgin, and announced to her the future birth of our Saviour. Two beautiful columns of oriental granate ſtrike the eye of the obſerver in the entrance. They appear to have been conſtructed both to ſupport and ornament the grotto. The altar of this ſubterranean chapel is extremely elegant; and the different kinds of marble with which it is ornamented receive an additional luſtre from the combined light of ſeveral ſilver lamps preſented by Chriſtian princes. On ſolemn feſtivals, the walls and the pilaſters are ornamented with various pieces of tapeſtry, repreſenting the myſteries of the Virgin, a ſuperb preſent from the houſe of Auſtria. In the weſtern part of the city ſtands a Chriſtian church, built, as it is ſaid, on the ſcite of the ancient Synagogue where Jeſus Chriſt ſhewed the Jews the accompliſhment of the prophecies in his perſon. This

place

place ſerved a long time as a ſhelter for flocks; but at preſent it is in good repair. In the neighbourhood may be ſeen a fountain of excellent water, which is however eſteemed by the people on another account. They conjecture that it was contiguous to the habitation of the Virgin, and that it was uſed by her. At ſome diſtance is a large ſtone, of a round form, called Chriſt's table. It is pretended that he came thither more than once with his diſciples to eat. The inhabitants of Nazareth pay it a kind of worſhip, by burning perfumes and incenſe around it.

At the diſtance of a mile from the city, on the ſouthern ſide, is a mountain, which the Arabs call Zein, and the Nazarenes the Mountain of the Precipice, becauſe the Jews wiſhed to precipitate the Meſſiah from it. On the ſummit is found a ſmall grotto, cut out in the rock, in the form of a tabernacle, to recall to remembrance the miraculous power manifeſted by the ſon of God, in eſcaping from the hands of the impious.

Inſtance of uncommon Moderation.

THE Earl of Caernarvon, in the reign of James I. being at dinner one day at the houſe of his father-in-law, a phyſician, either belonging to, or of the acquaintance of the family, gave this noble earl the *lie direct*. The company preſent appeared in the utmoſt aſtoniſhment at the impudence

dence of this ſon of Æſculapius; but the earl very calmly replied, 'I will take the *lie*, but I will never take *phyſic* of him: he may ſpeak what does not become him; but I will not do what is unworthy of me.'

An uncommon Epitaph—Tranſcribed from a Tombſtone at Green Bay, Jamaica.

DIEU SUR TOUT—That is, God above all.

HERE lies the body of Lewis Galdy, Eſq. who departed this life, at Port Royal, the 22d of December, 1739, aged 80. He was born at Montpelier, in France, but left that country for his religion, and came and ſettled in this iſland, where he was ſwallowed up in the great earthquake, in the year 1692, and by the providence of God, was, by another ſhock, thrown into the ſea, and miraculouſly ſaved by ſwimming, until a boat took him up. He lived many years after in great reputation, beloved by all who knew him, and much lamented at his death.

A Liſt of ſuch Engliſh Writers on the Reſtoration, whoſe Works the Editor has read or heard of.

GERARL WINSTANLEY. His book is called the Myſtery of God, &c. Printed 1649.

Joſeph Alford, M. A. Fellow of Oriel College, Oxford. His book is called the Church Triumphant, or, a comfortable Treatiſe of the Amplitude and Largeneſs of Chriſt's Kingdom. Printed 1644.—

This author is ſingular in his deſign, which is to prove from Scripture and reaſon, that the number of the damned is inferior to that of the elect. Though this is not the full doctrine of the Reſtoration, yet it is ſomewhat approaching to it.

R. Stafford. His book is intitled Some Thoughts of the Life to come, &c. Printed 1693. This piece fully aſſerts the Reſtoration.

Peter Sterrey. He wrote a book called the Riſe, Race and Royalty of the Kingdom of Chriſt in the Soul; which (as Mr. J. White wrote a preface to it) I conjecture that it includes the Univerſal ideas.

I think this author alſo publiſhed, The Revelation of the Everlaſting Goſpel Meſſage, which is expreſsly upon the Univerſal Scheme.

A Biſhop of the Church of England, anno 1661, publiſhed A Letter of Reſolution concerning the Opinions of Origen.—This Biſhop evidently is on the Univerſal ſide of the queſtion. Who he was I know not, only that he was the author of a noted work called De Veritate. Should be glad if any correſpondent could give his name *.

Anno 1658. A ſmall treatiſe was publiſhed, called, Of the Torments of Hell, the Foundation ſhaken and removed; with many infallible Proofs that there is not to be a Puniſhment that ſhall never end. No author's name.

* A correſpondent has ſince informed us that this writer was the learned Dr. Rust, who was an Iriſh Biſhop.

Anno

Anno 1653. A book upon the ſubject, intitled, God's light declared in Myſteries. No name.

Richard Copping avowed the doctrine in a book publiſhed 1655, called Truth's Teſtimony.

—— Sadler, in his Olbia; I have never ſeen this book, and know not when it was publiſhed.

(In our next will be a Liſt of more modern Engliſh Authors.)

Preſent State of Sodom and Gomorrah.

SOME travellers have affirmed, that the remains of Sodom, Gomorrah, and the other cities, may ſtill be ſeen, when the waters (of the Dead Sea) are low and limpid; but the Abbé Mariti, notwithſtanding all his reſearches, could perceive nothing of that kind. The water of this lake, though limpid, is bitter, and exceſſively ſalt. No kind of fiſh is produced in it; and even thoſe which are ſometimes carried thither by the rapidity of the Jordan, inſtantly die. Of every ſort of plant it is likewiſe obſerved to be deſtitute. The bottom of it is black, thick and fœtid; and the earth in the neighbourhood is of the ſame colour, and as inflammable as coal. Branches of trees which fall into it, become petrified in a little time, by the force of the ſalt which adheres to them, and penetrates to the very pith of the wood. It has been ſaid that the approach of this ſhore was mortal to birds; yet it is frequented by abundance of the

feathered tribe, and particularly ſwallows, which ſkim along and ſport on its ſurface. This vaſt baſon, which is continually receiving the waters of different torrents, rivulets and ſtreams, has no viſible outlet. It is probable, therefore, that either its waters diſcharge themſelves, by the ſubterranean paſſages, into the Mediterranean, or Red Sea, or that, according to Arabian philoſophers, they are diſſipated by evaporation. Both theſe cauſes may reaſonably be ſuppoſed to operate. On the weſtern ſhore are ſeen ſome natural ſaltpits, which produce a very white ſalt, uſed by the Arabs, and the inhabitants of Jeruſalem, for ſeaſoning their proviſions. Near theſe ariſes a mountain of ſalt, which has the hardneſs of ſtone; but which, when cleaned and pounded, is not inferior in quality to the former.

A puzzling Queſtion to a Univerſaliſt.

I WAS converſing about two years ago, with Dr. R——. Our ſubject was the Univerſal Reſtoration; I maintained the affirmative, the good Doctor the negative. At laſt, 'Brother Vidler,' ſays the Doctor, 'let me aſk you a ſimple queſtion.'—'Yes, Brother R——, if you pleaſe,' quoth I.—'I aſk, then,' continued he, 'that though *you* think God is ſo merciful, that he never *will* damn any ſinner *endleſsly*; yet, when you view *yourſelf* as a ſinner, don't you think that you *deſerve* endleſs damnation?'

I an-

I anſwered, 'When you, Doctor, can prove, that God *has threatened* ſinners with *endleſs* damnation, I will then own that I *deſerve endleſs* damnation. Becauſe, it is a maxim with me, that God is as juſt in his *threatenings* as in the *execution* of them.' The Doctor did not attempt to prove, that there was any *ſuch* threat in Scripture.

ANECDOTE.

BISHOP BURNET, in his Charges to the Clergy, ſhewed a great deal of diſintereſted integrity, by vehemently exclaiming againſt pluralities, as a moſt ſacrilegious robbery of the revenues of the church; a remarkable effect of his zeal upon this head, may not be improper to be here related. In his firſt viſitation at Saliſbury, he urged the authority of St. Bernard, who being conſulted by one of his followers, whether he might accept of two beneſices, replied, '*And how will you be able to ſerve them both?*'— '*I intend,*' anſwered the prieſt, '*to officiate in one of them by a deputy.*'——'*Will your deputy be damned for you too?*' cried the ſaint. '*Believe me, you may ſerve your cure by proxy, but you muſt be damned in perſon.*' This expreſſion ſo affected Mr. Kelſy, a pious and worthy clergyman there preſent, that he immediately reſigned the rectory of Bemerton in Berkſhire, worth 200l. a year, which he then held with one of greater value.

NATURAL

NATURAL HISTORY.

WE have promiſed our friends, that Natural Hiſtory ſhall make an article in our publication. There is no ſtudy more worthy of man than this; it has a tendency greatly to enlarge the mind, by giving it an idea of the greatneſs of God, in the wiſdom and vaſtneſs of his works. It may ſerve alſo to humble us, by ſhewing how little we know of the works of creation. For when we have exerted our minds to the utmoſt, in conſidering the heavens above us, and the earth beneath us, and the various and ſtupendous appearances of nature, in her animal and vegetable forms around us, we ſhall ſtill find that we know comparatively nothing, and that we are rather ſmatterers in knowledge, than real poſſeſſors of it; that we have rather dwelt upon the ſurface of Nature, than that we have dived into her arcana, and comprehended her inmoſt receſſes.

'The works of Jehovah are honourable and glorious,' ſays David, 'ſought out of all them who have pleaſure therein.' To a young mind, in particular, the ſtudy of nature is a pleaſing theme, as it not only gives a laudable exerciſe to that curioſity which is the character of youth, but alſo enables them to account for many appearances, both in the heavens, and on this globe which we inhabit, in a rational way, and thereby delivers their minds from low ſuperſtition, and vulgar fears. It is principally for the ſake of the youthful part of our readers, that we ſhall treat

on

on this ſubject. In doing which we ſhall, without ſcruple, avail ourſelves of ſuch help which is within our reach, conſulting the beſt authors, and from thence ſelecting that which ſuits our purpoſe, either in the language of thoſe writers, or in language of our own, as may appear moſt convenient. We ſhall begin with

A Sketch of the Univerſe.

THE world may be conſidered as one vaſt manſion, where man is placed to enjoy the bounties of the Creator, to admire his works, to rule over them on earth, and to be grateful. 'O Lord,' ſays the Pſalmiſt, 'thou haſt made man a little lower than the angels, thou haſt ſet him over the works of thy hands.' And Moſes informs us, that when the Almighty had made the heavens and the earth, and all the hoſts of them, that then he made man in his own likeneſs, after his own image, and gave him dominion over the works of his hands: and as a proof of that dominion, and as the firſt inſtance of the exerciſe of it, God brought every beaſt of the field, and every fowl of the air, to Adam, and he named them.

And the fear of him, and the dread of him, did God impreſs upon all the lower tribes of creation. No doubt but there was perfect harmony among the beaſts of the field, and the fowls of heaven, at that time, and perfect ſubjection, in all, to man their common lord. Nor is it reaſonable to ſuppoſe that this would have ever ceaſed, if man had kept his allegiance

giance to his Creator. But as man rebelled againſt the Lord of Nature, ſo was the lower part of creation permitted to rebel againſt him. The beaſts of the earth either flee his preſence, endanger his ſafety, or reluctantly ſubmit to his authority. Thus every thing proclaims that man has forfeited his ſovereignty, and has actually loſt the proper exerciſe of it. The remnant of power that remains to him, is exerciſed with precarious ſucceſs.

The air alſo in which we breathe, and the earth from which our ſuſtenance ariſeth, have felt the effects of human guilt. The one is often fraught with peſtilential vapours, and the other is curſed for our ſakes. Hence when man is ſent into this world, it is rather as a ſtranger than a ſovereign. He is ſubject to weakneſs, ſurrounded with wants; and his firſt cares are to ſatisfy the appetites of ſenſe. The beauties of nature, and all the wonders of creation, have but little charms for him in this ſtate; his attention being taken up in obviating preſent wants. In this ſtate man bears the denomination of *ſavage*, i. e. uncultivated. Hence it is eaſy to ſee, that in every age, the refinements of ſcience have been among the lateſt efforts of human induſtry.

Such philoſophers as have diſcovered ſurpriſe at the want of curioſity in the ignorant, ſeem not to have admitted the doctrine of the fall of man. They found man in a low, degraded condition, and being too wiſe in their own conceit to admit the account which

which Revelation gives of his defection from God, they have vainly amuſed themſelves and the world, with their eſſays on the preſent ſtate of human nature.

Equally ſtrangers to the fall and recovery of the human race, they have failed both in appreciating the character of the Creator, and the condition of the creature.

Human curioſity, though but ſlowly excited at firſt, yet being at laſt poſſeſſed of leiſure for indulging its propenſity, becomes one of the greateſt amuſements of life, and gives higher ſatisfaction than what even the ſenſes can afford. A man of this diſpoſition turns all nature into a magnificent theatre, replete with objects of wonder and ſurpriſe, and fitted up chiefly for his happineſs and uſe; he induſtriouſly examines all things, from the minuteſt inſect to the moſt finiſhed animal; and when his limited organs can no longer make the acquiſition, he ſends out his imagination upon new inquiries.

Aſtronomers tell us, that this earth which we inhabit forms but a very minute part of that great aſſemblage of bodies, of which the univerſe is compoſed. They ſay, that the earth is a million of times leſs than the ſun. Some of the planets alſo are ſuppoſed to exceed the earth one thouſand times in magnitude.

With regard to our ſyſtem, the *ſun* is placed in the centre, and gives light and heat, and is ſuppoſed alſo

to give circular motions to the *planets* which ſurround it. Mercury, Venus, the Earth, Mars, Jupiter, Saturn, to which we muſt now add the Georgium Sidus, a planet lately diſcovered by Dr. Herſchell, perform their conſtant circuits of different diſtances, each taking up a time to complete its revolution, in proportion to the greatneſs of the circle which it is to deſcribe.

Modern philoſophy teaches, that, when the great Author of Nature began the work of creation, he choſe to operate by ſecond cauſes; and that, ſuſpending the conſtant exertion of his power, he endued matter with a quality by which the univerſal œconomy of nature might be continued without his immediate aſſiſtance. This quality is called attraction; a ſort of approximating influence, which it is thought all bodies, whether terreſtrial or celeſtial, poſſeſs, according to the quantity of matter which they ſeverally contain.

Whether this attractive quality aſcribed to them be real, or, if it be ſo, whether it is the great agent, or principle, by which the motion of the planets is performed, has been doubted.

Indeed, in order to account fully for this motion, and to aſſign a reaſon why the planets do not fall into the ſun, from its ſuperior attracting power, owing to its immenſe ſize, philoſophers have ſuppoſed the exiſtence of another power, of equal efficiency, namely, a progreſſive force which each planet received

ceived when it was impelled forward by the Divine hand, upon its firſt formation. This has been called *impulſion*, and operates to drive them ſtrait forward, ſo that being acted upon by this two-fold force, the planets are ſaid to follow a track between both; and are preſerved by the *attraction* of the ſun from going ſtrait forward, and by their own repulſive power from falling into the centre.

Whether this account be the true one, or not, does not much concern us. We may, however, devoutly adore the wiſdom and power of God in the heavens; and ſeeing the ſun, moon and ſtars in their order, may juſtly aſcribe their formation and direction to Divine energy.

Not only do the primary orbs before mentioned perform their revolutions round the ſun, but the ſecondary ones which we call *moons* or *ſatellites*, which attend on ſome of the firſt-rate planets, do the ſame. They alſo perform their reſpective revolutions round the planets which they accompany.

There are alſo other heavenly bodies which do not peculiarly belong to our ſyſtem, but frequently come into it from ſome immenſely diſtant regions: theſe are *comets*, whoſe appearance was once very terrible to mankind. The theory of them is, even at preſent, but little underſtood. Their number ſeems greater than that of the planets; but whether they roll in their orbits, in a regular manner, or are obedient to ſolar influence, is not ſo clear. Aſtro-

nomers have attempted to calculate the returning periods of many of them; but experience has not, as yet, confirmed the veracity of their inveſtigations.

There are multitudes of other bodies diſperſed over the face of the heavens; many of them are too remote for our obſervation with the naked eye. Thoſe who examine them by glaſſes tell us, that theſe have no motion like the planets, they are therefore called *fixed ſtars*; and from their great brilliancy and extreme diſtance, they have been ſuppoſed to be ſuns, reſembling that which enlivens our ſyſtem. As the imagination, once excited, is ſeldom content to ſtop, it has furniſhed each with an attendant ſyſtem of planets belonging to itſelf, and even induced ſome *philoſophers* to deplore the fate of thoſe ſyſtems, whoſe imagined ſuns, which ſometimes happens, have become no longer viſible.

But conjectures of this kind, which no reaſoning can aſcertain, nor experiment reach, are rather amuſing than uſeful. Though we ſee the greatneſs and wiſdom of the Deity in all the ſeeming worlds which ſurround us, yet it is our chief concern to trace him in that which we inhabit.

The examination of the earth, the wonders of its contrivance, the hiſtory of its advantages, or of the ſeeming defects in its formation, more properly come under the idea of *Natural Hiſtory*. We ſhall therefore in our future numbers go on to give a deſcription of the *Earth*, with its *animals*, *vegetables* and *minerals*, if God permit.

DR.

DR. FRANKLIN'S THOUGHTS OF DEATH,

In a Letter to Miſs Hubbard, on the Death of his Brother John Franklin, of Boſton, who was Father-in-Law to that Lady.

DEAR CHILD,

I CONDOLE with you; we have loſt a moſt dear and valuable relation; but it is the will of God and nature that theſe bodies be laid aſide, when the ſoul is to enter into real life. This is rather an embrio ſtate, a preparation for living; a man is not completely born until he be dead. Why then ſhould we grieve that a new child is born among the immortals, a new member added to their happy ſociety? We are ſpirits. That bodies ſhould be lent us, while they can afford us pleaſure, aſſiſt us in acquiring knowledge, or doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for theſe purpoſes, and afford us pain inſtead of pleaſure, inſtead of an aid they become an incumbrance, and anſwer none of the intentions for which they were given; it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. We ourſelves chuſe a partial death. In ſome caſes, a mangled, painful limb, which cannot be reſtored, we willingly cut off. He who plucks out a tooth, parts with it freely, ſince the pain goes with it; and he that quits the whole body, parts at once with all the pains, and poſſibilities of pains and diſeaſes it was liable to, or capable of making

ing him ſuffer. Our friend and we are invited abroad —on a party of pleaſure—that is to laſt for ever.— His carriage was firſt ready, and he is gone before us: we could not all conveniently ſtart together; and why ſhould you and I be grieved at this, ſince we are ſoon to follow, and know where to find him? Adieu!

B. F.

POETRY.

REFUGE IN ADVERSITY.

An original Hymn.

I.

DOUBT and diſtreſs o'erwhelm my ſoul,
To thee, my God, I fly;
In mercy all my fears controul,
And bring deliv'rance nigh;
In thee alone I would abide,
And feel thy love by faith apply'd.

II.

Each troubled thought, each horrid fear,
Vain hope, and penſive ſigh,
The air-built joy, the heart-felt tear,
And Sorrow's plaintive cry,
By turns, each for my mind contend:
When will the painful ſtruggle end?

III.

When ſhall my paſſions be ſubdu'd,
And bow beneath thy ſway?
When ſhall my ſoul be quite reſign'd,
To ſuffer and obey?
Gladly thy wiſdom to proclaim,
Through pain, rebuke, or toil, or ſhame?

IV. My

IV.

My inmoſt thoughts to thee are known,
My ſecret heart unveil'd;
Never from thine all-piercing eye,
Am I the leaſt conceal'd;
Pardon I crave, and purity,
A heart, a mind, in all like thee.

V.

Within thine arms I'd ſilent lay,
And ſuffer all thy will,
Thy laws impartially obey,
And thy commands fulfil.
Now let thy ſpirit touch my heart,
And all my pow'rs to thee convert.

VI.

Thou know'ſt my trials here below,
I lay them at thy feet;
May I through them more holy grow,
More for thy kingdom meet;
I'll praiſe thee then, above the ſkies,
For ſtorms that taught my ſoul to riſe. T.

NABOTH.

MY vineyard flouriſh'd by my toil and care,
I hop'd as my reward, the fruits to ſhare;
Says Jezebel—'That vineyard muſt be mine.'
Naboth was ſlain: another drank his wine. B. T.

A TABLE HYMN.

I.

NOT from the earth our bleſſings ſpring,
Nor drop from out the air;
But from thy pow'r, Immortal King,
And thy paternal care.

II. Eternal

II.

Eternal ſource of endleſs good,
Who all our wants ſupplies;
Life, ſhelter, health, peace, joy, and food,
All from thy bounty riſe.

III.

Creator hail! thy name we bleſs,
And own thee ſov'reign Lord;
O make thy works thy name confeſs,
Be thou by all ador'd. T.

EPITAPH

FOR THE MAN WHO MERITS IT.

THE herſe with nodding plumes, the ſolemn pomp,
With all the mournful train attending on
The great, ſhall be forgot. The memory
In vain ſhall ſtrive the paſſed ſhadow to
Recall. The ſculptur'd monument, that on
Record bears the lofty titles, ſacred
Praiſe, or flatt'ring verſe; ſhall moulder in the
Duſt: like the raging billow which ſtorms the
Heav'ns, and then is loſt in the next riſing
Wave, its place and being ſhall no more be known.
Not ſo the tomb which ſacred Friendſhip builds,
Or Piety and virtuous Fame erects:
When the great archangel's trumpet ſounds, firm
Thy fame, victorious Chriſtian, ſtands unhurt,
A ſacred wonder of redeeming love,
Imperiſhable, midſt a blazing world.

THE

UNIVERSALIST's MISCELLANY

FOR

FEBRUARY, 1797.

Letter to Mr. ANDREW FULLER, *continued from page* 11.

YOU next aſk, 'Is not the genius of the ſentiment (of the Reſtoration) oppoſite to every other ſentiment in the Bible; becauſe the whole tenor of Scripture ſaith to the righteous it ſhall be *well* with him, and to the wicked it ſhall be *ill* with him?'

I fully accord with you, Sir, this is the whole tenor of Scripture, and I rejoice in being able to ſay, that the whole tenor of my miniſtry is according to it alſo. If the doctrine of the Reſtoration of all Things, deſtroyed that diſcrimination of moral character among men, which the Scripture every where abounds with, it then ought to be held in abhorrence by every man. And I believe it is in this view of it, that many ſerious minds immediately revolt when the doctrine is mentioned. But let me inform you, Sir, that the univerſal ſentiment is, in my view, above all others friendly to holineſs.

1ſt. It holds forth the Scripture declaration of puniſhment according to works, more clearly than any other. The doctrine of annihilation gives indiſcriminate and endleſs *death* to *all* the wicked—and the doctrine of endleſs miſery ſeems to confound all degrees of puniſhment in giving infinite puniſhment to them *all*. But limited puniſhment, which is included only in the Univerſal doctrine, ſhews clearly how it may be *more*, or *leſs* tolerable in judgment for one ſinner than another, and how one may have *few* ſtripes, and another *many*.

2d. It ſhews the great diſtinction betwixt the righteous and the wicked without contradicting any part of Scripture, or obſcuring any of the Divine perfections. For it teaches that the believer in Chriſt is paſſed from *death* unto life, and ſhall not come into condemnation.—That Chriſt gives to ſuch eternal life, and they ſhall never *periſh*.—That Chriſt will give to them a kingdom, and they ſhall be kings and prieſts to him.—But that the wicked ſhall *not* inherit the kingdom of God—but they ſhall *periſh*—they ſhall *die*—even the *ſecond death*.—And notwithſtanding which there ſhall, in the times which God hath appointed, be a *reſtitution* of *all* things; a reconciliation of *all* things by the blood of his croſs; *Death* ſhall be ſwallowed up in victory; there ſhall be *no more death*.

3d. It carries the idea of the purity of God to its proper ſcriptural extent, by ſhewing that ſin is ſo hateful

hateful to him, that he will *utterly* deſtroy it. For Chriſt was manifeſted that he might utterly *deſtroy* the works of the devil. And as all ſin is the work of the devil, ſo all muſt be deſtroyed, or elſe the works of the devil will endleſsly exiſt, and conſequently the end of Chriſt's manifeſtation will be fruſtrated. But the Univerſal doctrine teaches that all the counſel of God ſhall ſtand, and that he will perform all his pleaſure.

We believe that God will purſue ſin with his diſpleaſure in every ſtate in which it is found. That he will ſearch out the iniquity of the wicked till he find *none*. Pſ. x. 15. So that it will always be *ill* with the wicked and *well* with the righteous, for he will deal with his creatures according to character, with the merciful he will ſhew himſelf merciful, with the pure he will ſhew himſelf pure, and with the froward he will ſhew himſelf froward. Pſ. xviii. 26. That is, if his creatures walk *contrary* to him, he will walk *contrary* to them. And if they continue to walk *contrary* to him, he will then walk *contrary* to them in fury, and chaſtiſe them ſeven times more for their ſins, till he has finally ſubdued them, that they may be reconciled to him by the blood of the croſs. See Lev. chap xxvi. which whole chapter I would recommend to your ſerious conſideration, as I apprehend it contains an epitome of the dealings of God with all men. And take this further thought, that the Divine character is always the ſame. What

God is now, that he always will be. A God that hateth sin, and as he makes use of natural evil or punishment to correct moral evil or sin, while we are on earth, so I can but think that he hath the same design in all future punishment: for with him there is no variableness or shadow of turning.

Is it not possible, my dear Sir, to think rightly of the God of love, unless we ascribe endless wrath to him? Can we not love, revere, and imitate his purity, unless we believe that he will suffer sin endlessly to exist, yea to have dominion over the greatest part of mankind? Did he send his only begotten son into the world, full of grace and truth, to give us *this character* of himself? No, he hath told us on the contrary, that he is the living God, *the Saviour of all men*; but especially of them who believe.—1 Tim. iv. 10.

I dare appeal to you, or any other man, whether it can be any thing injurious to the holiness of God, or to the dignity of the doctrine of atonement, to suppose that sin, universally, in all its power, guilt, and pollution, shall be destroyed? See Dan. ix. 24. Rather does not the dishonour both to divine purity, and to the efficacy of atonement, attach itself to your scheme? seeing you must of necessity admit either that God *cannot*, or *will* not, make an end of sin; that there is not efficacy enough in the blood of the cross to destroy the works of the devil, or else that the full efficacy of the atonement is with-held by the Divine determination.

Your

Your third *important* queſtion is, Whether my miniſtrations, on this principle *(of the Univerſal doctrine)* will not favour of *his*, who taught our firſt parents, ye ſhall not ſurely die? I anſwer, if I taught that there would not be *any* future puniſhment, your inſinuation would not be without reaſon. But what has been ſaid, I think, will be ſufficient with moſt men to clear the univerſal view from the obliquy of your queſtion. I hinted above that your queſtions were ſuch as betrayed your ignorance of the ſubject which you have written againſt. You take things for granted which are not true: as for inſtance, your preſent queſtion is founded upon the idea that my views invalidate the threatenings of God towards ſinners. On the contrary, Sir, I avow to you and all the world, that there will come a time with ſinners when he that made them will not have *mercy* on them, or when he that formed them will ſhew them *no favour*. Iſa. xxvii. 11. But I am alſo informed that God will not contend *for ever*, neither will he be *always wroth*; for, ſaith he, the ſpirit ſhould fail before me, and the ſouls which I have made. Iſa. lvii. 16. And I underſtand that both theſe ſcriptures relate to the ſame people.

If the Univerſal Doctrine be ever abuſed to the purpoſes of ſin, I can but think it muſt ariſe from ignorance of its principal features. I am happy in being able to ſay, that I have never yet been witneſs to any practical ill effects that have followed the preaching

preaching and belief of it: not that I deny the *poſſibility* of ſuch effects, for it is a maxim which cannot be diſputed, that the greateſt diſplay of mercy in the doctrines of grace *may* be abuſed; but you would not on that account hide the richeſt views of divine love which you are acquainted with, under pretence of preventing ſin; ſo neither would I.

With regard to my communion with God, which you ſeem to think muſt be greatly injured by my preſent ſentiments, I would obſerve, that the enjoyment of the comforts of religion in the experience of Chriſtians doth not always keep pace with the meaſure of truth which they have in their underſtanding; yet I am perſuaded that if divine truth have its proper influence on the heart, then there will be communion with God in proportion to the degree of truth poſſeſſed; and I ſeriouſly aſſure you, my friend, that I find it ſo in my experience: and though I can truly ſay that I was no ſtranger to it before, yet I have had my heart nearer to God, and have poſſeſſed more of the temper of Chriſt, have had more faith, more patience, and more love both to God, to his ſaints, and to men at large, ſince I have received the Univerſal Doctrine, than I ever had before; and I am thankful that this experience is yet increaſing. Whenever this glorious and full goſpel of the bleſſed God ſhall come to be univerſally received by good men of every denomination (which I am perſuaded will be the caſe), it will effectually deſtroy that little narrow ſpirit of party,

party, the prevalence of which has done ſuch incredible miſchief to the cauſe of Chriſt upon earth.

With ſincere reſpect both for your perſon and abilities, I remain, with great cordiality, yours, in our common Lord.

W. VIDLER.

Letter to a Miniſter on the Death of his eldeſt Son.

DEAR BROTHER,

IT was not till yeſterday evening that I knew of the demiſe of your ſon, or ſhould have written ſooner, as I conceive myſelf bound in a particular manner to adminiſter to *that* wound whereof I was the *harbinger* *. Little did I think that the firſt time I ſpake to you it ſhould turn out (in Providence) to be a warning of that affliction which was ſo ſoon to overtake you. *This*, with many other circumſtances, ſerves to confirm me in the opinion, that we all have a taſk to perform in the preſent ſtate of things (whether profeſſor or profane), which we have neither power or will to aſſent to, or diſſent from †, but are compelled to act in that ſphere whereby we beſt anſwer the deſign of Providence.

* The writer, not many days before the death of the youth alluded to, in converſation with his father, ſaid, My friend, you have one difficult part of a father's character to ſuſtain; you have not yet loſt a child, you muſt expect ſome of them to die.

† This is not the ſentiment of the Editor.

I doubt

I doubt not but the event which is the occaſion of this letter, has put you in *full* poſſeſſion of the feelings of a father; and, if I miſtake not, you have that degree of ſenſibility which muſt inevitably make your grief the more poignant, eſpecially ſo, when you reflect on the age of the plant which you had nurtured with ſo much care and anxiety to the verge of maturity, *and then to be removed*—Oh! it muſt be more than man that can ſay to the heaving throbbing heart be ſtill, or to the flowing tear go back. Here the Chriſtian ſteps in, ſaying, if the Lord come down into his garden, ſhall he not pluck a roſe here, and a lily there? Is he not the Lord of the vineyard, that he may plant here, and cut down there?—Yea, he is Lord of all, and cannot do wrong. I truſt that your ſpirit can bear teſtimony to ſuch language on this melancholy occaſion; if ſo, it is a privilege: but it is a higher privilege ſtill, if in every calamity and diſtreſs we are ſo ſupported by grace as to *live* this truth. If men would talk of electing love, it is here; not to the rejection of them who are not (at preſent) the happy recipients of this grace, but living as a kind of firſt-fruits for them, through the acceptance of which the whole harveſt becomes accepted.

But you have a pang yet to feel—that is, in leaving the remains behind you. May the Lord of all grace and conſolation ſupport you at the gaping grave. Here I can anticipate your feelings, and drop a tear of ſympathy; but in the next ſtage I muſt leave you to

to God and yourſelf. When you ſtand before your auditory to improve this ſolemn circumſtance, may you be enabled on that trying occaſion to ſhew to all around that the cardinal virtues live, in all their energy, in the mind of the Chriſtian; and while you ſpeak, may many be bleſſed around by the ſpirit of our God, and may the ſpeaker himſelf receive his portion. I add no more, but that I am your brother in Chriſt. A. G.

London, Jan. 30, 1797.

NATURAL HISTORY.

(Continued from page 36.*)*

A View of the Earth, from the Light of Aſtronomy and Geography.

WE have briefly conſidered the magnificent grandeur and beautiful order of the heavenly bodies: we now turn our eyes to the Earth, here we ſhall ſee that as the heavens made known the glory of God, ſo the earth is full of his bounty.

In our ſurvey of this we ſhall find ſome things that will appear as defects: inſtead of attempting to reaſon ourſelves into an opinion that they are regular, and beautiful, and neceſſary, perhaps we ſhould do better to remember that our globe does not exhibit to us its original appearance; Revelation informs us that it has been overflown by the waters of a flood: and not only does the ſurface of the earth, by its unequal

and deformed look, confirm the voice of Revelation, but its caverns and deepeſt receſſes, ſo far as man has penetrated into them, exhibit unequivocal proofs of a univerſal deluge. We have to conſider our habitation, therefore, in a ſtate of comparative ruin; in its preſent condition it ſtands as a monument of divine power, wiſdom, and goodneſs:—What was it then before human tranſgreſſion thus deſpoiled it? And what will it be when he that ſitteth on the throne ſhall have new-made it fit for the habitation of righteouſneſs?

The ſituation and form of the earth firſt claim our attention. We have before obſerved that it is one of thoſe bodies which circulate in our ſolar ſyſtem: it occupies the third place from the ſun; Mercury and Venus being within its orbit, Mars, Jupiter, Saturn, and the Georgium Sidus without it. On this account ſome authors have celebrated the happineſs of its ſituation, as being ſuperior to that of the other planets; but perhaps in this they have only flattered the little ſelfiſh vanity of human nature, which has a very ſtrong deſire to monopolize the favour of the Deity.

Beſides that motion which the earth has round the ſun, the circuit of which is performed in a year, it has another upon its own axle, which it performs in twenty-four hours: thus like a chariot wheel it has a compound motion, for while it goes forward on its journey, it is all the while turning upon itſelf. From the

the firſt of theſe two ariſe the grateful viciſſitude of the ſeaſons; from the ſecond that of day and night.

It may reaſonably be thought that a body thus wheeling in circles will itſelf be a ſphere: the earth, beyond a doubt, is found ſo to be; whenever its ſhadow happens to fall upon the moon in an eclipſe, it appears to be always circular, in whatever poſition it is projected; and it is eaſy to prove, that a body which in every poſition makes a circular ſhadow muſt itſelf be round.

The rotundity of the earth may alſo be proved from the meeting of two ſhips at ſea; the top of each are the firſt parts that are diſcovered by both, the under parts being hidden by the convexity of the globe which ariſes between them. The ſhips in this inſtance may be reſembled to two men who approach each other on the oppoſite ſides of a hill; their heads will firſt be ſeen, as they gradually come nearer they will come entirely into view. Notwithſtanding which, when we ſay that the earth is round, we only mean that it is nearly ſo: it has been found by actual meaſurement to be rather flatted at the poles, ſo that its form is ſomewhat like that of an orange. The cauſe of this is aſcribed to the greater rapidity of the motion with which the parts of the earth are carried round at the equator, which conſequently is raiſed in proportion as the poles are depreſſed.

As the earth receives light from the ſun, ſo it likewiſe derives much of its warmth and power of vege-

tation from the ſame ſource: but the different parts of it participate of thoſe advantages in very different degrees, and accordingly put on very different appearances: a polar proſpect and a landſcape at the equator are as oppoſite in their appearances as in their ſituation. The polar regions receive the ſolar beams in a very oblique direction, and continue for one half of the year in night. They poſſeſs but few of the genial comforts that other parts of the world enjoy, at leaſt in our apprehenſion; but the inhabitants of thoſe dreary countries find charms enough to attach them to the ſpot, and even to prefer it to any other part of the earth. A ſtriking inſtance this of the goodneſs of Providence, which enables human nature to accommodate itſelf to its ſituation in every part of the globe. Nothing can be more dreadful and hideous than the picture which travellers preſent of thoſe wretched regions. The ground, which is rocky and barren, rears itſelf in every place into lofty mountains and inacceſſible cliffs, and meets the mariner's eye even at forty leagues diſtance from the ſhore. Theſe precipices, frightful in themſelves, receive an additional horror by being always covered with ice and ſnow, which daily ſeem to accumulate and fill all the vallies with increaſing deſolation. The few rocks and cliffs that are bare of ſnow look at a diſtance of a dark brown colour, and quite naked. Upon a nearer approach they are found replete with many veins of different coloured ſtone, and here and there ſpread over

over with a little earth and a ſcanty portion of graſs and heath; the internal parts of the country are ſtill more deſolate. In wandering theſe ſolitudes ſome plains appear covered with ice, which at firſt glance ſeems to promiſe the traveller an eaſy journey; but theſe are even more formidable and more unpaſſable than the mountains themſelves, being cleft with dreadful chaſms, and every where abounding with pits that threaten certain deſtruction. The ſeas that ſurround theſe inhoſpitable coaſts are ſtill more aſtoniſhing, being covered with flakes of floating ice that ſpread like extenſive fields, or that riſe out of the water like enormous mountains. Theſe, which are compoſed of materials as clear and tranſparent as glaſs, aſſume many ſtrange and fantaſtic appearances. Some of them look like churches or caſtles, with pointed turrets; ſome like ſhips in full ſail; and people have often given themſelves the fruitleſs toil to ſet out in order to pilot the imaginary veſſels into harbour. There are ſtill others that appear like large iſlands, with plains, and vallies, and hills, which often rear their heads two hundred yards above the level of the ſea; and although the height of theſe be amazing, yet their depth beneath is ſtill more ſo, ſome of them being found to ſink three hundred fathom under water. To add ſtill further to the horrors of the polar regions, there is often ſo thick a fog for days together, that the inhabitants are enveloped in almoſt total darkneſs, which expoſes the mariner to the greateſt perils. The

The above account is chiefly taken from Crantz's Hiſtory of Greenland, which, as it is connected with the miſſion of the Moravian Brethren to that inhoſpitable country, is a moſt uſeful, pious, and entertaining work.

It was the opinion of the ancients that the torrid zone was not habitable: they had not indeed penetrated to that region; but as far as they had penetrated towards the line, they obſerved an increaſe of heat: from hence they concluded that at the equator the earth muſt be incapable of vegetation. It is true that the landſcape betwixt the tropics is in perfect contraſt with that which is mentioned above; but no part of the earth teems more with life than ſome parts of the torrid zone. In thoſe countries the ſun-beams, darting directly downwards, burn up the lighter ſoils into extenſive ſandy deſerts, or quicken all the moiſture with incredible vegetation. In thoſe regions almoſt all the ſame inconveniencies are felt from the proximity of the ſun, that in the former were endured from its abſence. The deſerts are entirely barren, except where they are found to produce ſerpents, and that in ſuch quantities, that ſome extenſive plains ſeem almoſt entirely covered with them *.

It often happens alſo that this dry ſoil, which is ſo parched and comminuted by the force of the ſun, riſes with the ſmalleſt breeze of wind; and the ſands

* See Adamſon's Deſcription of Senegal.

being

being compoſed of parts almoſt as ſmall as thoſe of water, they aſſume a ſimilar appearance, rolling onward in waves like thoſe of a troubled ſea, and overwhelming all they meet with inevitable deſtruction. On the other hand, thoſe tracts which are fertile teem with vegetation even to a noxious degree. The graſs riſes to ſuch a height as often to require burning: the foreſts are impaſſable from underwoods, and ſo matted above, that even the ſun, fierce as it is, can ſeldom penetrate: theſe are ſo thick as ſcarce to be extirpated; for the tops being ſo bound together by the climbing plants that grow round them, that tho' an hundred ſhould be cut at the bottom, yet not one would fall, as they mutually ſupport each other. In theſe dark and tangled foreſts beaſts of various kinds, inſects in aſtoniſhing abundance, and ſerpents of ſurpriſing magnitude, find a quiet retreat from man, and are ſeldom diſturbed except by each other.

In this manner the extremes of our globe ſeem equally unfitted for the comforts and conveniencies of life; and although the imagination may find an awful pleaſure in contemplating the frightful precipices of Greenland, or the luxurious verdure of Africa, yet true happineſs can only be found in the more moderate climates, where the gifts of nature may be enjoyed without incurring danger in obtaining them.

It is in the temperate zone, therefore, that all the arts of improving nature and refining upon happineſs have been invented; and this part of the earth is, more properly

properly ſpeaking, the theatre of natural hiſtory. Although there be many animals and vegetables in the unexplored foreſts under the line, yet moſt of theſe may remain, in the preſent ſtate of things, for ever unknown, as curioſity is there repreſſed by ſurrounding danger; but it is otherwiſe in theſe mild regions which we inhabit, and where this art had its beginning. Among us there is ſcarcely a ſhrub, a flower, or an inſect, without its particular hiſtory; ſcarcely a plant that could be uſeful which has not been propagated, nor a weed that could be noxious which has not been pointed out *.—[*To be continued.*]

THE APOSTLES' CREED,

As publiſhed, in 1151, *by Order of King* HENRY *the Second, to be ſubſcribed by the Iriſh.*

I BELEEVE in God Fadir Almichty, Fppiper of Heeven and Earth, and in Jheſus Chriſt his oneleihi ſon ure Lorverd, that is ivange Thurch tho Holy Ghoſt, bore of Mary Maiden, tholede pine under Ponce-Pilat, picht on rode tree, dead and is buried, licht into hell, the tridde day from death aroſe, ſteich into Heeven, ſit on his Fadir richt honde God Almichty, then is commande to deme the quickke and the dede. I beleeve in the Holy Ghoſt, all holy chirche, mone of all hallwen, forgivenis of ſine, fleiſs upriſing, liff with aaten end. Amen.

* See Goldſmith's Hiſtory of the Earth.

THE

THE PIOUS PRINCE.

HENRY, Prince of Wales, ſon of King James the Firſt, being at a hunting-match, the ſtag, almoſt ſpent, croſſed a road where a butcher was paſſing with his dog: the ſtag was inſtantly killed by the dog, at which the huntſmen were greatly offended, and endeavoured to irritate the Prince againſt the butcher; but his Highneſs anſwered coolly, "What "if the butcher's dog killed the ſtag, could the "butcher help it?"—They replied, "That if his "father had been ſo ſerved, he would have ſworn ſo "no one could have endured it."—"Away!" cried the Prince, "all the pleaſure in the world is not "worth an oath." It is alſo ſaid of this Prince, that when at play, being aſked why he did not ſwear as others did, he anſwered, "He knew no game worthy of an oath."

The Account of Jonah and the Whale, conſidered.

THE Hebrew having long been a dead language, it is only by comparing of words, and ſeeing the various agreements of them in the ſeveral places in which they occur, that their preciſe idea can poſſibly be known. Inſtead therefore of condemning former tranſlators of the Bible for any errors they may have made, much praiſe is due unto them. If moderns with their advantages laboured equally with them, ſoon would a flood of truth be poured forth,

whoſe brilliancy would captivate and aſtoniſh mankind. To attain this, Chriſtians ſhould not be offended at a difference of ſentiment, nay even ſhould ſome of thoſe paſſages which they have long looked upon as a principal bulwark of divine truth be overturned: they ought not indiſcriminately to condemn but examine, ſtudying rightly to underſtand divine truth. The paſſage which I have undertaken to comment upon is of that nature. Some may think I would wiſh to deſtroy the miracle of Jonah's ſalvation, and by it to add one more argument in favour of infidelity; but let ſuch conſider, that the ſacred writings refer every, yea even the moſt trifling occurrence of life, to an all-directing Providence; and that the principal difference betwixt ſcriptural and modern believers is the ſame as that which is betwixt ſcriptural and modern hiſtory: the one acknowledges the hand of God in every thing, the other only in remarkable occurrences: the one could ſee him in the houſe, the ſtore, the field, or the camp, but the other only in ſupernatural events. But let the Chriſtian conſider Jehovah ruleth over all things, and that the miracle is equally a miracle, whether he preſerveth his ſervant in the belly of a fiſh, or in the heart of a rock: each or either would be a miracle, that is, an interpoſition of Divine Providence, only that the one is acting as he generally does, by cauſes adapted naturally to the event; but in the other, by laws contrary to thoſe which he has himſelf appointed to govern nature.

1. And Jehovah appointed a great Dag to ſwallow Jonah; and Jonah was in the inſide of the Dag three days and three nights; and Jonah prayed to Jehovah his God from the inſide of the Dag, and ſaid,
2. In my diſtreſs I called to Jehovah! he anſwered me!
3. From the inſide of Shaul, I cried! thou heardeſt my voice!
4. For thou cauſedſt me to be thrown into the heart of the overwhelming waters.
5. For the ſtream encompaſſed me; all thy breakers and removings paſſed over me.
6. And I ſaid, I am baniſhed from the preſence of thine eyes,
7. Yet I will look repeatedly to the temple of thine holineſs.
8. The waters raged beyond my body, the deep turned around me.
9. The weeds girded my head, to the ends of the mountains I deſcended!
The earth with her bars was behind me for a time.
10. But my life, thou raiſedſt it up from corruption, Jehovah, my God!
11. When thou cauſedſt my body to be hid, I remembered thee, Jehovah;
12. And my prayer came unto thee, to the temple of thy holineſs.
13. The keepers of falſe reſtraints forſake abounding goodneſs;

14. But with the voice of confeſſion I ſacrifice to thee.
15. What I have vowed I will complete; upon Jehovah is ſalvation.
16. And Jehovah commanded the Dag, and it ſhot forth Jonah to the dry land.

OBSERVATIONS.

1. The Hebrew language has all its words derived from a primary idea, which is the root from whence other words are derived, branching forth thus, from "preſs" is derived "wine," i. e. liquor preſſed out; "mud," i. e. earth drained off; "the dove," or the oppreſſed bird, and ſo on to oppreſſion, depreſſion, affliction. A language thus formed, and whoſe parts of ſpeech are various, only by the addition of ſome one or more of eleven of the letters of the alphabet, intermixed in different parts of the three letters which always form the root of the future words, is eaſily learnt, and certain in its application, excepting in the names of things, or where the derivation of the root is loſt. It is this that appears to me to have occaſioned an error in the tranſlation of this paſſage.

1. "A great Dag."—The Philiſtines had an idol called Dagon, which they worſhipped; the upper part of it was like a man, the lower like a fiſh: his name appears to have been taken from this word Dag, which ſignifies to increaſe or multiply, and from it Dagon, the multiplier, or the god who increaſed things. From this word likewiſe fiſh and corn in general

general took their name, from their natural fecundity; and from thence, by the inſertion of one letter, which makes the noun to become a participle, "fiſhing." This word cannot poſſibly mean a whale, becauſe the word uſed for that ſpecies of fiſh, 1. Gen. xxi. 4. Lam. iii. is Tene; neither would it mean a large fiſh, becauſe, as they ſeldom have above a few young at a time, they cannot agreeable to the idiom of the Hebrew, be named from a word which ſignifies to increaſe.

But it may be ſaid, our Lord draws the compariſon between Jonah's ſituation in the whale's belly, and his own in the ſepulchre: but it muſt be obſerved that the Greek, as well as the Hebrew, is a dead language, and that the words uſed for "whale's belly," are of the ſame general ſignification as they are in the Hebrew.

2. The coaſt of Paleſtine is remarkably rocky, and modern travellers confirm the Scripture alluſions when ſpeaking of it, of "holes in the rocks," and "clefts in the craggy rocks," and that fiſhermen retired to them for ſhelter and to dry their nets. The word Jonah makes uſe of, that is tranſlated "belly," ſignifies "the inner parts," from the looſeneſs of their texture, and is made uſe of by David to denote "the mind," or motion of the thoughts of the heart, and by Iſaiah xlviii. 19. for the "gravel:" its primary idea is loſt, but ſuppoſed to be "looſeneſs, diviſion, ſeparation." Jonah makes uſe of a different word in the ſecond

ſecond verſe, " the belly of hell," which 1. K. vii. 20. is uſed for the central or hollow part of a pillar, and by Job and Solomon frequently for the mind or thoughts. I cannot therefore but think that the words ſignify " the internal parts of a rock, or *fiſhing-place*," confident that none but a moſt fanciful imagination can adapt one of Jonah's alluſions in his Pſalm of praiſe to any thing but a cavern, with the ſea rolling round it, while the tempeſt awfully beat againſt it.

3. " Shaul."—This word is made uſe of by David, when ſpeaking prophetically of Chriſt: he ſaid, " thou wilt not leave my nepes," " my body in Shaul." The word means a hiding-place, where any thing is put out of ſight. Now if Jonah was in the cavern of a rock, out of ſight of man, he was typical of Chriſt, who was buried in a new tomb dug out of a rock.

4. Had Jonah been in the belly of a live fiſh, carried about from place to place, he would not have been a type of our Lord, excepting with regard to the time of his confinement. But ſuppoſing him to have been in the cavern of a rock, there would be a ſtriking ſimilarity in every circumſtance: both put in the rock, not by themſelves, but others; the one willingly devoting himſelf for the lives of his meſs-mates, the other for the ſalvation of his brethren after the fleſh: the bodies of both quieſcent being confined to one ſpot: both were preſerved from deſtruction—Chriſt from putrefaction, and Jonah from the ſurrounding elements; and both were ſent forth from the places

of

of their concealment to teſtify unto mankind of the abounding mercies of Jehovah, teaching Gentile nations to confeſs his goodneſs to the ſons of men.

5. Jonah ſays, "the ſtreams encompaſſed me." Had Jonah been in the belly of a whale, could this have been poſſible? but in a rock off the ſhore there would have been a continual rippling tide around, and during a rolling ſea "the breakers or waves" would undoubtedly have paſſed over him, daſhing in and rolling out of the cavern.

6. In this awful ſituation he conſidered himſelf as baniſhed from the preſence of God; but, like a true believer, determines to die looking towards the temple at Jeruſalem, it being the cuſtom of the Iſraelites always to pray with their faces towards the temple.

7. He again returns to the horrors of his ſituation, and ſays, ſo high was the tempeſt that "the waves raged beyond my body:" they not only rolled around his feet, but beat over him; and by them the ſea-weed was caſt upon his head—Could this be in the belly of a fiſh? We at preſent know of none that feed upon fleſh as well as graſs: they appear to be confined either to fleſh or to vegetables; if ſo, how came the weeds around Jonah's head? Is not this rather a ſtriking deſcription of a tempeſt, tearing up the plants from the bottom of the rock, and daſhing them upon, in, and over the rock, and ſhaking with dread Jonah's whole frame: he thought every moment would be his laſt, expecting that every

riſing

riſing ſurge would hurry him from his ſhelter to the bottom of the ocean, and that his diſembodied ſpirit would be ſhut up in that abyſs, from whoſe concave vault ariſe the baſis of the mountains. In his imagination the bars of earth's dark priſon were fixed upon him for a time, even until the goodneſs of Jehovah raiſed him up from that impending death and conſequent corruption that hung over him.

8. He confeſſes that in a ſtate of ſuffering he remembered Jehovah, and owns, with grateful recollection, Jehovah heard his prayers.

9. He declares his folly in permitting the fear of man, a ſenſe of the greatneſs of a duty, or any other reſtraint, to prevent him from obeying the commands of Jehovah; acknowledging that by going out of the path of duty he had forſaken abounding goodneſs, and from permitting himſelf to be oppreſſed by falſe reſtraints, he had given up the greateſt bleſſings.

10. Having acknowledged his folly, he ſays, that with the confeſſion of it he would ſacrifice his fears, and perform the vows of obedience he had promiſed, acknowledging that ſalvation belongeth ſolely to Jehovah.

11. With this declaration a wave, by the command of Jehovah, appears to have ruſhed into the cavern with ſuch violence as to remove him from his ſituation, and in its returning to have rolled him upon the dry land. A.

To

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

If you think the following Anecdote is worthy of a place in your Publication, it is at your Service.

ON Sunday, April 6, 1794, being at the New Chapel City Road, I heard Mr. R—— preach from theſe words. "Verily verily I ſay unto you, whatſoever you aſk the Father in my name, it ſhall be given you." In the courſe of his ſermon, he obſerved, that we might reſt on theſe words, in aſking for compleat deliverance from ſin. That we might aſk this for ourſelves, our acquaintance, and for all mankind. I afterwards aſked him, "Sir, if I pray for the ſalvation of all mankind, ſhall I receive an anſwer to my prayer." He replied, "Yes, you know the Apoſtle exhorts that ſupplications, prayers, interceſſions, and giving of thanks, be made for all men." True ſaid I; but will not the doctrine of the Reſtoration follow. After a ſhort pauſe, he ſaid, "No, what I mean by all men is, all men that are now alive on earth." I aſked further, "if I pray for the ſalvation of all men that are now alive, will my prayer be heard?" "He ſaid, I cannot tell; only God commands us to pray for all men."

A FRAGMENT.

"WHY ſhould I not eſteem a Catholic or a Quaker?" ſaid Candidus, "there certainly are good men of all parties." Diotrephes put on a look

importance, and asserted that there could be no real goodness in a man, whose faith was erroneous. Candidus smiled. Diotrephes frowned. Christophilos began a tale. "My neighbour Petilian, who is a Catholic," said he, "had an only son, who disgraced his family, wasted his property, half broke his father's heart, and fled, all profligacy and diseases as he was, abroad." Petilian never forgot he had a son, often wept at recollecting it, and grew gray with hoping against hope, that he should live to clasp his penitent son in his arms. After twenty five years, in which he had often been informed that his son was alive, but became worse and worse; Rufus, a rough but honest and benevolent captain of a ship, came to pay Petilian a visit; "Pardon me, Petilian, if I ask when your heard of your son." The old gentleman took out his handkerchief and wiped his eyes. "I can give you some intelligence of him, added Rufus, and on the whole not unpleasant." Petilian looked hard at him, his jaw quivered, he drew himself forward, sat on the edge of the front of his chair. "Rufus added, he is become a quaker"—Petilian lifted up one hand, the tears ran down from both his eyes, and exclaimed, "is he alive!" "He is alive and well." "My son!" "Yes, your son; I have seen him and conversed with him, and what I tell you is true." Petilian fainted. Rufus recovered him, and when he was cool told him. I have been abroad. One day a shipwright, a blunt man, came on board, and told

me

me that he had reproached your ſon with his conduct, in a manner ſo forcible, that he could not reſiſt it, and that in conſequence of the remonſtrances of his own conſcience, excited by his converſation, he had laid aſide the practice and quenched the love of vice, and that he now for four years paſt had lived a life of devotion, temperance, and juſtice. After his reformation he had gone to work with this ſhipwright, he had married his daughter, and was led by that family into that mode of Chriſtianity, which we call quakeriſm, for the ſhipwright himſelf was a friend, and occaſionally held forth on the nature and practice of virtue in a little aſſembly of his own people. I was curious to ſee him and went with my informer on ſhore. There I found him with his broad brim, eating his morſel with his Abigail, one of the neateſt of women, and two fine children, the eldeſt of whom is the picture of yourſelf, and called friend Petilian, after thee. I propoſed an interview with you, which he refuſed with tears of the moſt unaffected repentance for his ſins, and expreſſions of eſteem for your virtue. He ſaid, I ought to aſk pardon of my father, and I would, but, recollect Captain, my father is a man of birth, fortune, and faſhion, and of the Roman Catholic religion. Thou wilt forgive me, if I ſay, I fear the prejudices of that very virtuous man will not allow him to take pleaſure in me, now that a change ſo barbarous in his eye, hath taken place in me, for virtue unaccompanied with the gaiety of the

world, and the ceremonies of the church hath no being, much leſs beauty in the eyes of ſuch men. I think, therefore, on the whole, that it would be an act of cruelty to diſturb the peace of my father, perhaps he hath long ago buried me in his imagination, and it would revive his grief to raiſe me from the dead. I truſt, at the reſurrection of the laſt day, the infinite mercy of God will make the ſight of me an addition to his joy." Rufus pauſed,—Petilian wept, and exclaimed, "O that I could ſee him, probably I might engage him to lay aſide his garb of virtue, without endangering his virtue itſelf." "O no," ſaid Rufus, "it would be dangerous to make the attempt, beſide he is an inconvertable man. You muſt either ſee him as he is, or never ſee him at all." "Is it poſſible to ſee him?" "It is. I have prevailed with him, and brought him and his family over." "Holy virgin!" exclaimed Petilian. "Where is he? I muſt ſee him. I have forgiven him. I feel I love him. I long to embrace him. I have already forgotten, and I will never recollect the impropriety of any means made uſe of to recover a ſinner from the error of his way, and to fill a father with a joy like that of God, when he embraces a long loſt, once prodigal, but now penitent ſon." "Come then, ſaid Rufus, give paſſage to the fineſt emotions of the human heart, your ſon ſaith, in language canonized by both your churches, *Father I have ſinned againſt heaven, and before thee, and am no more worthy to be called*

called thy ſon: make me as one of thy hired ſervants; and he is now ſaying this, all heretic as he is, in a houſe where I have deſired him to wait. You *have compaſſion*, Petilian. *Go, run, fall on his neck and kiſs him*, and then *let us all*, in ſpite of forms, *eat and be merry*, for

Pleaſure and praiſe run through God's hoſt,
To ſee a ſinner turn;
Then Satan hath a captive loſt,
And Chriſt a ſubject born.

R. R—.

Thoughts on the Extent of Salvation in the Intent and Application of it.

THAT all mankind fell in Adam, is a truth which all Chriſtians acknowledge, however much they differ in their opinions concerning the *nature* of the fall: and that all men have perſonally ſinned and come ſhort of the glory of God—if they have lived to years of diſcretion—ſeems univerſally granted.

Now as the fall of Adam was an injury to all his race, without their act or conſent; it ſeems reaſonable to ſuppoſe that whatever mankind loſt in him, they ſhould have it freely and fully reſtored in Chriſt, if nothing more. As this thought is reaſonable, ſo it is likewiſe ſcriptural. "For as in Adam all die, even ſo, in Chriſt ſhall all be made alive. For as by man came death, by man came alſo the reſurrection of

of the dead. Therefore as by the offence of one judgment came upon *all men* to condemnation: even ſo by righteouſneſs of one, the free gift came upon *all men* unto juſtification of life. For by one man's diſobedience, *many* were made ſinners; ſo by the obedience of one ſhall *many* be made righteous!" Thus we ſee God himſelf draws the parallel in the Scriptures, and it does not ſeem a matter of importance to inquire, *what* it was we loſt in Adam, for let it be what it may, it is evident that it is made up in Chriſt. And I think it clear that the ſame *way* in which Adam's sin becomes ours; the righteouſneſs of Chriſt becomes ours alſo. Whether by imputation of guilt, or tranſuſion of moral depravity. For there is no difference in the Apoſtle's mode of ſpeaking, concerning one and the other; they are repreſented as *equal* in their extent, and *alike* in their manner of application.

As a farther proof of this, we are informed that Chriſt is the "Lamb of God that taketh away the ſin of the world? That the Father ſent not the ſon into the world to condemn the world; but that the world through him might be ſaved." Hence it ſeems clear that the *intention* of ſalvation is as univerſal as the ruin of human nature by the fall.

Some Chriſtians indeed have denied this univerſal intention of ſalvation. And while they acknowledge that the death of Chriſt is equal to the ſalvation of all, they have expreſsly limited the deſign of it, by the

the *divine intention.* The reaſon of this is, that if they admit, that ſalvation is *intended* for all, they cannot well deny, that it ſhall finally be applied to all: otherwiſe the counſel and purpoſe of God will be fruſtrated. I am as much perſuaded as any man can be, that the counſel and purpoſe of God are infruſtrable; but let me aſk, is it not as diſhonourable to God to ſuppoſe that he hath reſtricted the ſalvation of men, by an *act of his will*, as to ſuppoſe that he *wills* the ſalvation of *all*; but is *defeated* in the accompliſhment of his deſign?

On the other hand, thoſe Chriſtians who maintain the univerſality of ſalvation, in the deſign of God, and yet admit that his deſign will not be accompliſhed, do they not as much diſhonour God by ſuppoſing, that he *cannot* perform his will, as by ſuppoſing that he does not *will* good to all?

The above concluſions are as unſcriptural, as they are diſhonourable to the divine character. For we are aſſured that God is of one mind, "That with him there is no variableneſs, nor ſhadow of turning. That he *will* perform all his pleaſure, and his counſel *ſhall* ſtand. That whatſoever he pleaſed that he did (and conſequently will do) in heaven and in earth, in the ſeas, and in all deep places." On the other hand the Scriptures inform us that "The *tender mercies* of God are over *all* his works. That he deſireth not the death of a ſinner. That he calleth to the ſons of men. That he commandeth *all* men, *every* where

to repent. That he hath given his ſon to die for *all* men. That Chriſt taſted death for *every* man. That he is the lamb of God, who taketh away the ſins of the *world*."

Now doth the Scripture of truth contradict itſelf? cannot thoſe declarations of Jehovah be underſtood, in perfect uniſon with each other? Theſe points have been long debated, and Chriſtians have divided themſelves into two great parties, called Calviniſts, and Arminians. Theſe have waged perpetual theological war with each other. Each ſide has produced its champions which have equally expoſed, confounded, ridiculed, and made each other contemptible.

During this ſtate of hoſtility the hands of the wicked have been ſtrengthened, by the contention. The great maſs of Chriſtians hath ſlept ſecure in formality. Infidelity hath ſecretly made its way, till it now comes boldly forward and challenges the Scripture itſelf, as an abſurd and contradictory compoſition, and alledges as a proof, the perpetual diſagreement of Chriſtians concerning its moſt important doctrines.

In the midſt of theſe evils, two things are obſervable. One is, the manner in which many profeſſors talk of the Scriptures. This paſſage ſay they is a *Calviniſtic* one, that is an *Arminian* one. And yet they have a conviction at the ſame time, that the *whole* of Calviniſm, and the *whole* of Arminianiſm cannot be *both* true. Do not they prepare themſelves by this

this for the attacks of infidelity? What anſwer will they give to the artful Deiſt, when he takes them on this ground? If they are not well ſettled in the *experience* of Chriſtianity, there is eminent danger of their falling away.

The other obſervable thing is, that many ſerious minds are in perpetual doubt and fluctuation, not knowing where to ſettle. They ſigh in ſecret for the diviſions of Iſrael. They ſee good men on both ſides of the queſtion, and are equally divided in their affection to, and agreement with both. Sometimes they are Arminians in ſentiment, at other times Calviniſts, and ſometimes neither one nor the other, and often they are ſuſpected and ſpoken ill of by both parties. They are not unfrequently aſſaulted with a whole hoſt of Deiſtical thoughts, which are injected into their minds by the enemy of ſouls, their ſtate of mind expoſing them greatly to ſuch a temptation. Many ſuch at laſt become indifferent to all religious worſhip. Some of them who enter more into the ſpirit of the Goſpel than others, not finding it in their power to unite with profeſſors in their contentions with each other, ſtand aloof from all, and conclude that there is ſomething yet unknown in ſacred Scripture, which if they were acquainted with, would unite the two great bodies of Chriſtians upon ſome common ground of concord, and would ſhew that the Bible is one conſiſtent ſcheme of truth.

It is propoſed to ſuch Chriſtians, to conſider whe-

ther the Scriptures do not represent that the intention and application of salvation are *both* universal.

This will no doubt appear to many a shocking thought; but what is there so shocking in it? It only supposes that infinite love will finally overcome, and subdue the creature to itself. Can there be any thing in this contrary to the nature of the Deity? Nay, is there any thing in this that is contrary to the best feelings of a renewed soul? Doth not every good man love his enemies, and forgive even the worst of them? Is there a man living, whose heart is filled with the love of God, that would not promote the best interest of his most inveterate foe, if it lay in his power? And hath not God more love than the best of men? And are not his wisdom and his power equal to his love?

But that the application of salvation shall be universal is taught in many places of Scripture. The living God, says Paul, is the *Saviour* of *all* men, especially of such as believe. But can he be said to be the Saviour of those who are finally lost?

Again, in the fulness of the dispensation of times God hath purposed to gather together all things in Christ, whether they be things on earth or things in Heaven. Surely *all* things cannot mean only a *few* things; and if *all* things are to be gathered together in Christ, then finally none will be lost.

And again, it pleased the Father that in Christ should all fulness dwell, and that having made peace by

by the blood of his croſs, he might reconcile *all* things to himſelf—by him, I ſay, whether they be things on earth or things in Heaven. If *all* things are to be reconciled to God, then nothing will finally be left in enmity againſt him. The blood of the croſs was ſhed that all things *might* be reconciled to God. The purpoſe of God and the efficacy of the atonement are both intereſted in the reconciliation of *all* things—And ſhall not this great work be done?—The wages of ſin is death. Nobody, it is preſumed, will deny but that the *firſt* and *ſecond* death are here intended—that is, the death of the body, and future damnation; but the time is coming when there ſhall be *no more death.* If death be the term by which the *whole* wages of ſin is expreſſed, and yet the time ſhall come when there ſhall be no more death, then the future puniſhment of ſin ſhall come to an end, and death in every ſenſe will be ſwallowed up in victory. Life, in the beſt ſenſe, ſhall prevail. It is oppoſites only that deſtroy each other, therefore Life only can deſtroy Death.

ESSAY ON INIQUITY, TRANSGRESSION, AND SIN.

EXODUS XXXIV. 5, 6.

And Jehovah deſcended in a cloud, and placed himſelf with him there, and he called upon the name of Jehovah; and Jehovah paſſed before his face and proclaimed—the Jehovah.

"Jehovah, the Interpoſer, merciful,[1] affectionate,[2] ſlow to wrath, and increaſing proſperity[3] and ſtability.

"He reſerveth overflowing goodneſs for thouſands.

"He lifteth[4] up perverſion, and tranſgreſſion, and deviation,

"And the innocent he will not deſtroy."[5]

1. Yearning, bowels of pity. 2. To have kindneſs and affection without cauſe. 3. Affluence, overflowing abundance. 4. To take up and bear away as a burden. 5. They are both the ſame word, "to clear away," only one is a ſubſtantive and the other a verb, and implies that as the innocent are clear from guilt; they ſhall not be cleared away from the earth, as Jehovah had ſwept off thouſands of rebellious Iſraelites, and was about to clear the land of Canaan from its filthy inhabitants. "Jehovah ſweeps not a country of its inhabitants if they are guiltleſs."

MUCH has been ſaid concerning Sin, as being an infinite evil, becauſe committed againſt an infinite God. From the way in which Sin has been ſpoken of by moſt profeſſing Chriſtians, one would be led to ſuppoſe that man could do an injury to his Maker; that a finite being, a wretched, miſerable, helpleſs man could by his actions affect the immortal and unchangeable Jehovah. How very different is the reaſoning of Elihu, Job xxxv. 6. 8.

If thou deviateſt, what doeſt thou unto him?
If thou doſt juſtly, what giveſt thou unto him?

Or

Or what receiveth he from thine hand?
To man like thyſelf is thine injuſtice!
And thine uprightneſs to the ſon of man!

When the immortal God ſpeaks of Sin, and all its conſequences, he never ſpeaks of it as ſuffering by it, but as grieving for its univerſality, and its baneful effects to mankind: it may therefore be profitable to enquire what Sin is?

There are in Scripture three terms made uſe of, Iniquity, Tranſgreſſion, and Sin: I know not of any other names but what may be proved to be in connection with theſe. Indeed Jehovah, in the character he gives of himſelf in the paſſage I have choſen for my motto, includes all in theſe:

INIQUITY.

The primary idea of this word is, to turn out of its proper ſituation or courſe, to diſtort, pervert. Thus Cain ſays, Gen. iv. 13. "My puniſhment is greater than I can bear"—my puniſhment, the ſame word that is elſewhere tranſlated iniquity, and means not his guilt, but the ſentence which curſed the earth, and turned it out of its proper courſe, cauſing it to bear briars and thorns, was greater than he could bear.

The Iſraelites are in many places charged with being guilty of iniquity or perverſion, in applying the worſhip due to the true Jehovah to their falſe Gods. Thus in the ſecond commandment, the bowing down in worſhip to an image is called Iniquity: it was perverting

verting or turning out of its courſe the worſhip that was due to the Creator.

TRANSGRESSION.

The primary idea of this word is, to paſs, go forward, march, Iſa. xxvii. 4. Jehovah ſays, "Who would ſet the briars and thorns againſt me in battle, I would go thro' them." 11. Kings i. it is ſaid that Moab rebelled againſt Iſrael, that is, he broke thro' all their laws and reſtrictions, and aſſerted his independency of the Iſraelites. Hoſea viii. i. Jehovah charges Iſrael with having tranſgreſſed his law, they had paſſed over it; the covenant that he made with them, and the laws that he had given were unobſerved. Thus Jacob, Gen. xxxi. 36. aſks Laban what his treſpaſs was?—what was the law or command that he as his ſervant had broke?

To treſpaſs or tranſgreſs againſt God is, to know his laws and wilfully to act in direct contradiction to them: it is open rebellion.

SIN.

The primary idea of this word is, to deviate from, to miſs. Jud. xx. 16. Every one could ſling ſtones at a hair and not *miſs*. Prov. xix. 2. He that haſteneth with his feet *miſſeth* his ſteps: this is the word that is almoſt every where tranſlated Sin, as Lev. xix. 17. where we are commanded to love our neighbour, and not ſuffer Sin in him: it looks to man as being by nature ignorant of that purity of life which can alone cauſe happineſs, and of thoſe moral precepts which

which the benevolence of the Deity has given unto man, that by walking in them he might attain happineſs. Sin is, therefore, a miſſing of that mark of moral virtue which makes ſociety and individuals a happineſs and bleſſing: it is a treading aſide, a walking in a wrong path, a miſtaking of that road which would guide us into the nature and image of the Deity, of that peace which all love and aim at, and which paſſeth all underſtanding, but to thoſe who are acquainted with it.

CONSEQUENCES OF INIQUITY OR PERVERSION.

Lev. xviii. 24. we are told that it was for the iniquity of the Canaanites that the land ſpewed them out before the Iſraelites: the end to be anſwered by every faculty of body and mind is ſufficiently obvious for the leaſt conſiderate to underſtand; but as they would not retain God in their knowledge, they perverted the uſe of his gifts: they diſtorted them to purpoſes very contrary to the intention of the Great Giver of them, and it therefore became abſolutely neceſſary for the Preſerver of mankind to cut them off, and by ſo doing prevent a total depravity of manners, a total degeneracy of the ſpecies.

OF TRANSGRESSION.

All the miſeries of the Iſraelites were from their tranſgreſſion, their breaking the laws of Jehovah their King, and worſhipping dumb idols: for their tranſgreſſion divine benevolence ſcattered them amongſt the nations, to whom they carried the knowledge of divine

divine truth; and upon their repentance evidenced its power, by their reſtoration and conſequent glory.

OF SIN.

I have ſinned, cried David, I have not perverted the uſe of thy gifts, neither have I by tranſgreſſion broken out into wilful rebellion; but I have ſecretly deviated from uprightneſs, and broken thy precepts: I have trodden aſide from thy laws, and ſearched for happineſs in murder and adultery.

From this ſcriptural view of evil I would aſk, 1ſt, Muſt not perverſion ceaſe when the corporeal faculties are taken away, in that lake of fire where there can be nothing to abuſe?

Secondly, Muſt not tranſgreſſion ceaſe when, Cor. xv. 28. all are ſubject to Chriſt, and God is all in all?—When, Phil. ii. 10. every knee in Heaven, earth, and under the earth, ſhall bow at the name of Jeſus the Reſtorer, and confeſs him Lord, to the glory of God the Father?

Thirdly, Since the creatures of God periſh for lack of knowledge, and ſeek for knowledge in that which profiteth not, is any thing too hard for Jehovah—cannot he make them wiſe as he did the prodigal, by letting them eat the fruit of their doings, and long to be permitted to return to their Father's houſe?

How very different is the character of Jehovah to that given him by moſt profeſſors.

By the Scriptures he is ſpoken of as having hell continually before him; but by men, as baniſhing the

the ſinner from his preſence, that he may be endleſsly tormented. But he hath ſaid of himſelf, that he lifts up Iniquity, Tranſgreſſion, and Sin; he waits not for man to caſt it away, but he himſelf lifts up, he takes the burden from the head of man, and removes all its dreadful conſequences. Whilſt we were unjuſt Chriſt died for us—God ſo loved the world that he gave his only begotten Son, that all who believe on him might (not be reſtored by that mighty power by which he will ſubdue all to himſelf, but might) inherit the age of life, and have, like Abraham of old, thro' his faith, an inheritance incorruptible, undefiled, and that fadeth not away.

He lifteth up, Iſa. liii. 4. verily all our griefs, pains, labours, travails, violations, profanities (for ſuch the original word ſignifies)—he lifteth up, how this agrees with Paul, 2. Cor. v. where he declares that Chriſt died for all, and calls the Goſpel the miniſtry of reconciliation. He does not adviſe them to act ſo as to "make their peace with God:"—this is a cant term of modern invention; but ſays that the Apoſtles, as ambaſſadors, beſought them to be reconciled to God, having before proved that God never had an enmity to them.

This ſcriptural view of Sin, ſhews that Sin being contrary to the nature of God muſt be hateful to him; and that he having all power will correct his works, that they may give glory to their Maker by their obedience.

It ſhews the neceſſity for the ſore judgments, the fire of the wrath of God, to melt and ſeparate the droſs from the pure ore, the ſinner from his ſin; and the Apoſtles knowing the inevitable neceſſity of his ſevereſt judgments, perſuaded men not by the terrors of the law, for they would only terrify, but by the greatneſs of his love, to eſcape the ſecond death, thoſe terrors which they knew the law held forth.

What check is this view of Sin upon the ſinner that feels its full force? and what an opportunity does it give for the ſervant of Chriſt to uſe the utmoſt ſcope of Chriſtian eloquence to paint the paternal tenderneſs of the Deity, and the utmoſt exertion of his power; but always acting in conjunction with that love which will have all to be reſtored and come to the knowledge of the truth. A.

CRUELTY.

WHEN the Duke of Burgundy lay before Murat, in Switzerland, an army of Swiſſers came unexpectedly upon him and utterly defeated him. The Duke ſeeing his army routed, and himſelf in danger of being either killed or taken, ſpurred his horſe into the lake: one of his pages, to ſave himſelf, leaped up behind him juſt as he took the water. The Duke at firſt either perceived him not, or diſſembled it till he

he came to the other ſide of the lake, which is two miles broad. The horſe being ſtout, ſwam through with them both and ſet them ſafe aſhore. The Duke ſeeing into what danger his page had put him, altho' now ſafe, yet barbarouſly ſtabbed him :—a very unworthy thankſgiving to God for ſo great a deliverance, as the page offended more through fear of death than any malicious intention.

POETRY.

ODE TO HOPE.

ALL hail! ſupporter of the fainting mind!
For thou alone canſt oft ſweet bliſs beſtow,
Give me as preſent, doubtful joys to find,
And make the diſtant glimm'ring landſkip glow.
Baniſh black deſpair,
Grief and anxious care,
Suſpenſive doubt and jealous fear;
Rapt'rous delights now bring
Upon thine airy wing,
That ſacred joy may ſpring
Within my mind, and dwell for ever there.

Without thee, Hope! there's nought in life
But anxious doubt, deſpair and ſtrife;
'Tis only thine all-chearing ray,
Can change this dreary night to day,
And during life our thoughts invite,
To ſearch in duty for delight.

Thou, Hope! alone, ſweet Heav'n-born Maid!
Aſſiſts poor mortals with thine aid;
Pleaſure and pain unite in thee,
To lead to true felicity.

So, deep within yon dungeon's gloom,
The pris'ner's melancholy doom,
With downcaſt eye, and penſive ſoul,
While deſp'rate thoughts within him roll;
Comparing oft the pleaſures paſt
With the preſent adverſe blaſt:
No comfort near, no chearing friends,
But mis'ry all his thoughts attends;
Whilſt ſad deſpair poſſeſſion takes,
And all his ſoul with horror ſhakes.
Shouldſt thou, O gentle Hope! appear,
Soft Peace wipes off the falling tear,
And brings each diſtant joyous pleaſure near.

But who can paint the lover's ſoul,
By direful doubts and fears oppreſt;
When jealous pangs each thought controul,
And ſhake with rage his tortur'd breaſt.
If unſeen obſtacles ariſe
To prevent his nuptial tie;
Should duty, friendſhip intervene
To oppoſe the endearing ſcene,
Reaſon in vain may vig'rous ſtrive,
To cauſe the trembling wretch to live;
Her ſolemn laws, ſententious air,
Shall but inflame, not ſooth deſpair:
Even Religion's voice is vain;
It may relax, not break the chain.

Thou,

Thou, Hope! alone canſt from the wounded heart
Cauſe each tormenting paſſion to depart,
Bid gayeſt viſionary ſcenes ariſe,
Of much deſired, dear, delightful joys:
Can ſay to ſorrow—Care and trouble—ceaſe—
And for deſpair—Come, rapt'rous joy and peace.

Great Cato, Virtue's friend, the tyrant's rod,
Belov'd, admired, and feared as a God;
Great Kings oft bow'd with trembling at his word,
Or at his bidding drew the vengeful ſword;
Whilſt HOPE he followed; ghaſtly, pale with fear
Victorious tyrants ſaw him ſhake the ſpear:
They heard his awful voice, abaſh'd they fled,
And ſacred Virtue rais'd her drooping head.
Thy banners, Freedom, on Rome's turrets ſhook,
When thou, O HOPE! the wondrous man forſook;
And e'en the Hero, loſt to all but pride,
Fell, like a coward, on his ſword, and dy'd.

Thee, HOPE, I love, thou bright tranſporting pow'r,
That on Imagination's wing canſt tow'r
Up to thoſe bleſt abodes where Love reſides.
Thou ſee'ſt the all-gracious God,
From his high abode,
Driving dull care and fear away:
Enrapt'ring joys thou doſt diſplay,
And plunge the ſoul within their ſacred tides.

See HOPE appears!— I hail thee mine,
Thy ſacred influence benign
Suppports my fainting heart;

Now

Now hence deſpair,
Hence ſólemn care,
Hence with all your wretched trains depart.
Bright proſpects now my ſoul dilate,
Eaſy I now can ſmile at fate.
Still deign thy influence to inſtill,
Conſtant do thou my ſpirit fill,
'Till each fear, each ſorrow ceaſe,
And thou, O HOPE, art loſt in certainty and peace.

TO PEACE.

An humble Imitation of the French of DRELINCOURT.

RETURN, fair Virgin! lovely Peace! return,
And chear our land with beams from thy mild eyes;
How long ſhall wretched we thine abſence mourn:
Alas! too long depriv'd of all our joys.

Ah! turn and ſee the havock War has made:
Our fields and vineyards now are barren grounds;
Our flocks decreas'd, our trading much decay'd,
And ruins ſeen where once ſtood faireſt towns.

Oh! hear and pity our poor widows' cries,
And o'er our orphans ſhed a kindly tear;
Nor diſregard the ancient parents' ſighs,
Reft by the ſword of all they held moſt dear.

Think of our youth, but late our country's boaſt,
The thouſands bury'd in their reeking gore;
And thouſand who, or legs or arms have loſt,
Now begging ſcanty bread from door to door.

Return,

Return ſweet Peace! and heal our cruel wounds,
And lead fair Plenty in thy ſplendid train;
Give wealth and credit to our num'rous towns,
And to our laws give energy again:

Protect our Temples from each hoſtile foe;
Our Prieſts and Nobles give true love of thee;
Inſpire with hope the hand that guides the plough,
And o'er our land ſhed full proſperity.

But ah! our ſins, our ardent pray'rs oppoſe,
And Heav'n permits a further claſh of arms;
Our fields lie fallow, and our blood ſtill flows,
And ev'ry breaſt is fill'd with dire alarms.

Mighty Redeemer! thou on Calvary's Croſs,
Didſt purchaſe Peace for wretched rebel Man;
Let not our ſins for ever be our loſs,
But give us Peace, and all thy wrath reſtrain.

ON THE PEACE OF GOD.

Paraphraſed from the French of Monſ. DRELINCOURT.

LET worlds unknown in hoſtile fury join
To rob my ſoul of future happineſs;
Let earth and hell their dreadful pow'rs combine
To urge againſt me cauſeleſs, deep diſtreſs;

Let them, my ſoul! with rancour, hate, and ſpite,
Purſue with hideous, unremitting rage,
Invelope thee in darkeſt ſhades of night,
Nor ceaſe whilſt thou art on this earthly ſtage;

Let

Let my frail body ſuffer every ill
That malice can, or envious rage inſpire;
Yet ſhall my ſoul in ſorrow look up ſtill,
Nor fear celeſtial glory to acquire.

Yea let grim Death, the King of Terrors, come,
With his dread ſcythe, and mow me from the earth,
All ſhall not keep me from my heav'nly home,
The purchaſe of my deareſt Saviour's death.

'Tis true, my ſoul is ſtruck with deepeſt awe,
When I remember all the crimes I've done,
Which are condemn'd by God's moſt holy law,
And caus'd the death of his beloved Son.

Yet ſtill my God, to diſſipate my fear,
Affords my ſoul a true and laſting Peace;
In all my conflicts I am ſtill his care,
Nor ſhall his favour ever to me ceaſe.

Yes, yes, on Calvary's ſacred Mount my Lord,
With his own blood, my peace and pardon ſeal'd;
And his bleſt Spirit and his Holy Word
A full aſſurance to my ſoul reveal'd.

Why ſhould I fear what Earth and Hell can do?
For Men and Devils are at his command;
And he's my Peace, and my Salvation too,
The Rock on which my ſoul ſhall ever ſtand.

THE

UNIVERSALIST's MISCELLANY

FOR

MARCH, 1797.

To the Editor of the Univerſaliſt's Miſcellany.

DEAR SIR,

The following objections to the doctrine of an Univerſal Reſtoration have come under my notice, which I will give you in my author's own words. 'Your argument is this:' "In whatever manner ſin be eſtimated, it muſt be finite, becauſe it is the production or act of a creature; of finite principles, and paſſions; and ſecondly, that if our ſins were deſerving of infinite puniſhment, our virtues muſt, by the very ſame rule, be deſerving of an infinite reward."

I anſwer, "That which is infinite cannot poſſibly proceed from a finite being: but we muſt diſtinguiſh between the *act* of ſin, and the *demerit* of that act. I grant with you, that all ſinful actions are finite, and muſt be ſo; becauſe they ſpring from finite beings; yet there is an *infinite evil* and *demerit* in ſin, becauſe it is committed againſt all poſſible and infinite good. Its *demerit* ariſes from the *object* againſt whom it is committed; and therefore as the Divine

Object, againſt whom it is committed, is infinite, ſo muſt the demerit of it be infinite alſo. And this is a neceſſary conſequence; otherwiſe an act of ſin committed againſt God is the very ſame as a like act committed againſt a fellow creature, which would be abſurd to ſuppoſe: indeed it would be impious to aſſert. If, therefore, you admit, that there is greater evil in ſinning againſt God than there is in a ſinful act towards a poor mortal like ourſelves, then I affirm, that the very ſame reaſon which obliges you to grant that it is in any degree a greater evil to offend againſt God, muſt compel you to acknowledge, that it is infinitely greater; becauſe it is againſt the infinite Majeſty of the Divine Being!'

Again, with reſpect to your ſecond poſition, namely, 'That our virtues are as meritorious as our vices are puniſhable.'—Let us ſee how the ſinner will maintain this plea before that great tribunal where we muſt all ſhortly appear. Demerit attends ſin, but even *perfect virtue* is by no means meritorious. We do no more than our duty when we yield obedience to the Divine precepts: it is a debt we owe to our Maker; and no deſert of a reward from him can ariſe from the performance of our duty. The ſpring of merit principally is performing a work not due, and which another hath not a right to require of us; for he that doth that unto which he is perfectly obliged, only fulfils his obligation, and hath nothing redundant from which merit can ariſe. From whence

whence it is manifeſt, that no *merit* with God can accrue to any mortal, even though he ſhould, in the fulleſt ſenſe, obey and fulfil the Divine Law. The argument therefore which is advanced upon the ſuppoſition, that if *vice is infinite in demerit, virtue muſt alſo be infinite in merit,* is moſt unreaſonable and falſe.

Thus, Sir, have I given you my author's reaſoning upon this often conteſted point; it appears to me that he maintains it with all the force of argument the ſubject is capable of. I ſhall be glad to ſee the opinion of any of your ingenious correſpondents in reply to it, and am

Your very affectionate friend,

N. B.

February 9, 1797.

The Lord's Prayer illuſtrated, from Bernard's Theſaurus.

OUR Father, Iſai. lxiii. 16.
By right of creation, Mal. ii. 10.
By bountiful proviſion, Pſalm cxlv. 16.
By gracious adoption, Epheſ. i. 5.
Who art in Heaven, 1 Kings viii. 43.
The throne of thy glory, Iſaiah lxvi. 1.
The portion of thy children, 1 Peter i. 4.
The temple of thy angels, Iſaiah vi. 1.
Hallowed be thy name, Pſalm cxv. 1.
By the thoughts of our hearts, Pſalm lxxxvi. 11.
By the words of our lips, Pſalm li. 15.

By the works of our hands, 1 Cor. x. 31.

Thy kingdom come, Pſalm cx. 2.

Of providence to defend us, Pſalm xvii. 8.

Of grace to refine us, 1 Theſ. v. 23.

Of glory to crown us, Col. iii. 4.

Thy will be done on earth, as it is in Heaven, Acts xxi. 14.

Towards us, without reſiſtance, 1 Sam. iii. 18.

By us, without compulſion, Pſalm cxix. 36.

Univerſally, without exception, Luke i. 6.

Eternally, without declenſion, Pſalm cxix. 93.

Give us this day our daily bread, Gen. xxviii. 20.

Of neceſſity, for our bodies, Prov. xxx. 8.

Of eternal life, for our ſouls, John vi. 34.

And forgive us our treſpaſſes, Pſ. xxv. 11.

Againſt the commands of thy law, 1 John iii. 4.

Againſt the grace of thy goſpel, 1 Tim. i. 13.

As we forgive them that treſpaſs againſt us, Matt. vi. 15.

By defaming our characters, Matt. v. 11.

By embezzling our property, Phil. xviii.

By abuſing our perſons, Acts vii. 6.

And lead us not into temptation, but deliver us from evil, Matt. xxvi. 41.

Of overwhelming affliction, Pſalm cxxx. 1.

Of worldly enticements, 1 John ii. 15.

Of ſatan's devices, 1 Tim. iii. 7.

Of error's ſeduction, 1 Tim. vi. 10.

Of

Of ſinful affections, Rom. i. 26.

For thine is the kingdom, and the power, and the glory for ever, Jude xxv.

Thy kingdom governs all, Pſalm ciii. 19.

Thy power ſubdues all, Phil. iii. 20.

Thy glory is above all, Pſalm cxlviii. 13.

Amen, Epheſ. i. 11.

As it is in thy purpoſes, Iſaiah xiv. 27.

So is it in thy promiſes, 2 Cor. i. 20.

So be it our prayers, Rev. xxii. 20.

So it ſhall be to thy praiſe, Rev. xix. 4.

From the above it appears that this form of ſound words is an epitome of Scripture petitions. If any perſon will take the pains to compare the references with Scripture, they will be edified in ſo doing.

Extract of a Criticiſm upon the Subject of Future Puniſhment. Submitted to the Conſideration of the Learned.

SOME there are who think thoſe phraſes of *pur aionion*, and *kolaſis aionios* (everlaſting fire, and everlaſting puniſhment), and the like, cannot be reconciled with Origen's opinion; but theſe objectors ſeem to take the word *aionios* (rendered everlaſting) from ſcholaſtic definitions, rather than from the true and lawful maſters of language, or the authentic rule of its popular uſe. For it is notoriouſly known that the

the Jews, whether writing in *Hebrew* or *Greek*, do by *gnolam* and *aion* mean any remarkable period of duration, whether it be of life, or diſpenſation, or polity: any of which periods, if plainly computable by a known time, they do then define it by a ſet number of years; but others, which are not ſo known, they ſimply expreſs by *gnolam* and *aion*, leaving the length of them to be determined according to the ſubject matter; which where it is ſuch as comprehends more than a ſingle determinable *aion*, they expreſs it in Hebrew by the phraſe of *lagnolam vagned*, in Greek by *eis ton aiona kai eti*, or, *eis tous aionas*, and *eis aionas ton aionon*. But by none of theſe do they mean a *ſcholaſtic* eternity; unleſs the nature of the thing then expreſſed require ſuch interminable duration. And hence the period of this world, is called *aion outos*, when yet there is another to ſucceed, *aion ekinos*. And as theſe *aiones* differ, ſo would alſo the meaning of *aionios* be different, according as it was applied to the one or the other of them. And ſo in the plural Chriſt is ſaid to appear and ſuffer *epi ſynteleia ton aionon*, when yet the longeſt *aion* of all was not then come.

And He of whom it is ſaid, Thy throne, O God, is *eis ton aiona tou aionos*, (for ever and ever) yet is ſaid to deliver up the kingdom to God the Father, and to be ſubject himſelf unto him, who did ſubject all things to him. So that here is plainly an *end* of that reign which is ſaid to be *for ever and ever*. And as *ap aionos* does not in Scripture ſignify *from all eternity*,

nity, in the ſenſe of the ſchools, ſo by the ſame reaſon ought not *eis aiona* to ſignify *to all* eternity, in the ſame notion: and is not *eis aiona* and *aionion*, all one? Every lexicographer and expoſitor will furniſh you with authorities enough to confirm what I have ſaid: and I leave you to judge, whether the whole ſubject matter in this *periodical doom*, the nature of that fire, and its fuel, the power of a ſpirit incorporate, be not ſuch as will enforce us to make it ſhorter than ſome men do; who having got eaſy ways of aſſuring themſelves it ſhall not be their portion, do as little pity thoſe calamitous ſouls whoſe lot it may be, as they *darkly fancy God himſelf does*. But though we, from the reaſon of things, and the right uſe of the words, do make it ſhorter than they do, yet according to our hypotheſis, the whole puniſhment of pain and death will neceſſarily be ſo long, as may juſtly be called *aionios*, in a very high ſenſe of the word.

Happy Death of Mrs. Brown.

IF man had not ſinned, he would not have ſuffered. This is a truth which applies to the whole human race, one only excepted, namely, the man Chriſt Jeſus; 'who though he had done no violence, neither was any deceit in his mouth, yet it pleaſed the Lord to bruiſe him, he hath put him to grief.' The reaſons which the Scripture gives for his ſufferings, are comprehended in two. Firſt, that he might make

make his ſoul an offering for ſin. Secondly, that he might leave us an example how we ought to ſuffer. It appears from this laſt reaſon, that we are in ſome way or other *appointed* to ſuffer. Therefore that ſaying, '*Chriſt ſuffered that we might not ſuffer*' is not true. The great end of the ſufferings of Chriſt was to make a propitiatory ſacrifice for ſin. But our ſufferings are to humble us. God *brings down our heart by labor*. That being humbled before him, by his power, we may be reconciled to him by the blood of the croſs.

The experience of all converted men bears witneſs, that this is God's method of dealing. Thus may they all ſay, 'It is good for me that I have been afflicted, for before I was afflicted, I went aſtray; but now do I keep thy precepts.' The experience, or the expectation of ſuffering, is that which awakens the conſciences of men, brings them to reflection, and makes them cry out, 'What ſhall I do to be ſaved?' The great intention of ſufferings, I am perſuaded, is the ſame towards all men. For God doth not willingly grieve nor afflict the children of men. He taketh no pleaſure in their pains, groans, and death. But their caſe requires, more or leſs, ſeverity of diſcipline, and therefore he ſends it, reſerving the pains of the ſecond death only for thoſe whom nothing elſe will humble. But thoſe who bow down before him now, and ſubmit to the methods of his grace, ſhall not come into condemnation hereafter. Many are the

the inſtances of the greateſt good, flowing from his ſevereſt dealings upon earth. The fleſh of many hath been, by excruciating pains, deſtroyed, that their ſpirits might be ſaved in the day of the Lord. Some ſtriking inſtances of this kind have fallen under my own notice, which, in the courſe of this publication, I will preſent to our readers. At preſent I will mention the caſe of Mrs Brown, of the pariſh of Mountfield, in Suſſex. It was about ſeven years ago, that I was ſent for to viſit this poor woman. I reſided then at Battle, in Suſſex. I found her in great agony of pain, confined to her bed, with a cancer in one of her breaſts, which ran with a very offenſive and corroding humor, and which was ſpreading very faſt towards her ſhoulder, as well as below her breaſt. To my great ſurpriſe I not only found her in a ſtate of patience, but of praiſe alſo. Her countenance was cheerful, and ſhe ſeemed at a loſs how to expreſs her gratitude to God ſufficiently. Upon my inquiry into the ſtate of her ſoul, ſhe informed me that ſhe knew herſelf to be a great ſinner, and that ſhe had for ſome years paſt ſuffered heavy diſtreſs in her mind, from a ſenſe of guilt. That her firſt conviction of ſin was occaſioned by the cancer under which ſhe laboured. That it had been ſeveral years in coming before it broke and began to diſcharge. That ſhe had all along thought it would occaſion her death; but ſhe could not bear the thought of dying, becauſe ſhe was not fit to come to judgment.

That under theſe convictions ſhe had diligently attended the pariſh church, and had converſed with ſuch of her neighbours as ſhe thought knew moſt of religion. That the whole which ſhe could learn by theſe was, that *good people* would go to Heaven; but as ſhe found herſelf a ſinner, and could not, with all her endeavours, make herſelf good; that ſhe was ſome time in a deſpairing way. That at laſt ſhe was brought to enquire and pray in this manner, 'Lord is there no ſalvation for *ſinners?* Sure a *ſinner* may be ſaved; O that I did but know how a *ſinner* may be ſaved; Lord teach me how ſuch a ſinner as *I* may be ſaved; O that God would direct me to ſomebody, or direct ſomebody to me, to teach me how a *ſinner* may be ſaved.'

In this manner ſhe continued many weeks, till coming to Battle, ſhe went into the meeting-houſe, in time of worſhip, and found her inquiry anſwered, by ſalvation being offered to ſinners through faith in Chriſt Jeſus. She received the precious gift, went away rejoicing, and was no more ſad. She came once or twice more to the public worſhip, which much increaſed her faith, by increaſing her knowledge. But her cancer diſcharging very much, ſhe was confined to her bed for about five or ſix weeks, at the beginning of which I firſt viſited, and continued to viſit her till ſhe died, which ſhe did full of faith, peace and joy in the Holy Ghoſt in believing. Her diſorder ſpread ſo much, that ſome days before her death

death the cavity of her breaſt was laid open, the fleſh and bone being eaten both away, and the adjoining arm was eaten nearly aſunder; yet did ſhe continually praiſe God for that cruel diſorder, aſſuring me that ſhe thought it a great mercy that ſhe was thus afflicted, as it was the mean of awakening her mind, and ſaving her ſoul.

'In the midſt of *judgment*, our God remembereth *mercy*.' W. V.

Account of the Tunkers, or German Baptiſts, in Penſylvania; extracted from Jones's Geographical Grammar, Article of Religion.

"ALL the religious ſects above enumerated are ſufficiently known, except that of the Dunkards or Tunkers, one of the moſt harmleſs, and perhaps the moſt extraordinary ſects, that has ever appeared ſince the eſtabliſhment of Chriſtianity. They reſide at a ſmall town called Ephrata, ſituated on the frontiers of the province, between two little hills, in the moſt delightful ſituation, that can well be imagined, as if nature had created it for the indulgence of contemplation.

A German hermit, who ſettled on the ſpot where Ephrata is now built, was the founder of this extraordinary ſect. The fame of his ſolitude inſpired ſome of his countrymen with curioſity; and the ſimplicity of his life, with the purity of his converſation, in-

duced them to join and imitate him. A people who leave their native country to enjoy liberty of conſcience, can bear all ſubſequent mortifications. The Germans of both ſexes who joined the hermit, ſoon accuſtomed themſelves to his manner of living; induſtry became part of their duty, and divided their time with devotion. Their gains they throw into one common ſtock, which ſupplies all their exigencies, public as well as private. Their females are cloiſtered by themſelves in a ſeparate part of the town, the ſituation of which is delightful, and ſcreens them from the north wind. It is triangular, and fenced round with thick rows of apple, beech, and cherry trees, having an orchard in the middle. The houſes are of wood, moſtly three ſtories high, and every perſon has a ſeparate apartment, that they may not be diſturbed during their devotions: the women never ſee the men, but at public worſhip, or when it is neceſſary to conſult on affairs of public œconomy, and the number of both may amount to about three hundred. Their dreſs is the moſt ſimple that can well be imagined, being a long white woollen gown in winter, and linen in the ſummer, with a cape that ſerves them for a hat, hanging like that of a capuchin behind, and faſtened around the waiſt with a belt. Under the gown they wear a waiſtcoat of the ſame materials, a coarſe ſhirt, trowſers, and ſhoes. The dreſs of the women is the ſame, only inſtead of trowſers they wear petticoats; and when they leave their

their nunnery, they muffle up their faces in their capuchins. The diet of the Dunkards conſiſts of vegetables; but it is no principle with them to abſtain from animal food, only they think that ſuch abſtinence is moſt agreeable to a chriſtian life. This temperance emaciates their bodies, and, as the men ſuffer their beards to grow to their full length, gives them a hollow, ghaſtly appearance. Their beds are nothing more than benches; a little block of wood ſerves them for a pillow; and they celebrate public worſhip twice every day, and as often every night. But though ſuch modes of life appear abſurd and impracticable, the Dunkards are far from being extravagant. Their chapel is very decent; and they have upon a fine ſtream a griſt-mill, a paper-mill, an oil-mill, and a mill for making pearl barley, all of them very ingeniouſly conſtructed by themſelves: they have even a printing-preſs, and they are, eſpecially the nuns, extremely ingenious in working, and in embelliſhments, which they perform with a variety of beautiful colours, with gilding, in imitation of the initials in ancient manuſcripts. By thoſe different manufactures, the public ſtock of this aſcetic people is well ſupplied. Notwithſtanding the two ſexes live ſeparate from each other in their town, the Dunkards are far from being averſe to matrimony. In that caſe, the parties muſt indeed leave the town; but they are ſupplied out of the public fund with whatever is neceſſary for their ſettling elſewhere. This they do as

near

near as they can to Ephrata, and always ſend their children thither for their education. The Dunkards adminiſter baptiſm by dipping or plunging, but to adult perſons only. They hold free-will, and think that the doctrine of original ſin, with regard to its effect upon Adam's poſterity, is abſurd and impious. They diſclaim violence, even in caſes of ſelf-defence; and ſuffer themſelves to be defrauded rather than go to law. They are exact to the laſt degree in their obſervance of the Sabbath; and all their prayers and preachings, during their worſhip, are extempore; humility, chaſtity, temperance, and other chriſtian virtues, are commonly the ſubject of their diſcourſes; and they imagine that the ſouls of Chriſtians after death are employed in converting thoſe of the dead who had no opportunity of knowing the Goſpel. They deny the eternity of hell torments; but believe in certain temporary ones, that will be inflicted on infidels and obſtinate perſons, who deny Chriſt to be their only Saviour; but they think that at a certain period all will be admitted to the endleſs fruition of the Deity. A people whoſe principles are ſo harmleſs, and whoſe practice is ſo ſimple and virtuous, cannot be otherwiſe than happy on earth. Among themſelves they know nothing but harmony and mutual affection; every one chearfully performs the taſk of induſtry aſſigned him, and their hoſpitality to ſtrangers is unbounded, but their principles forbid them to take any recompenſe."

Short

Short Account of the Chapel at Loretto.

WE are told by the writers of the Church of Rome, that the houſe or chamber in which the bleſſed mother of our Lord was born, brought up, and betrothed to her huſband, and in which ſhe received the angel Gabriel, who ſaluted her with the news of her miraculous conception, was tranſlated to this place from Nazereth by the hands of angels about the year 1294, when the Turks had overſpread the Holy Land. But firſt of all, theſe bleſſed carriers ſet it down in Dalmatia, and placed it on a high mountain called Terſato, on the oppoſite ſide of the Adriatic, on the 29th of May, 1291. Three years and ſeven months after, they removed it hence, and ſet it down in a foreſt within the territories of Recanata; but as this foreſt proved a receptacle for thieves, who harboured there for the ſake of plundering the pilgrims of the offerings which they brought to that holy place, the ſame angels took it a third time, and placed it on the decline of a hill, about a mile farther; but a diſpute happening between two brothers to whom the ground belonged, it ſuffered a fourth removal of a few yards, and was placed on the king's highway, where it hath ſtood ever ſince, and where, to prevent any further removal, they have incloſed it within the walls of a ſtately church, which they have built about it.

The ſancta caſa or holy houſe is a ſmall apartment partly

partly built of brick and partly of ſtone, roughly intermixed, about 32 feet long, 13 in breadth, and 17 in height; it is coarſe and plain, and without any foundation.

It had originally but one door and one window, though there has been two doors added to it for the convenience of viſitors; the angel is ſuppoſed to have entered the window, which is about 3 feet high, and not quite 10 broad; it is now adorned with a rich ſilver grate.

The Virgin, or Lady, is in a niche in this apartment; ſhe is about 4 feet high, of cedar wood, ſaid to be carried by St. Luke. Her hair hangs looſe, after the manner of the Nazarenes.

She has a great number of changes of raiment, which are of immenſe value, being enriched with a great profuſion of precious ſtones. The moſt glorious of all is her triple crown, which, with a little one to ſet on her child's head, was preſented to her by Lewis XIII. of France; they are both of maſſy gold, but ſo enriched with diamonds, pearls, &c. that they dazzle the eyes of beholders. The altar was pretended to have been made by the Apoſtles; but that on which they celebrate maſs at this time, is a magnificent one of maſſive ſilver, given by Coſmo II. Duke of Tuſcany, and before it is a lamp of gold as heavy as two men can carry, given by the Republic of Venice.

Among other rich things there are 12 candleſticks

ſticks of maſſive gold, ſaid to weigh 37 pounds each. We ſhould know no end were we to attempt to enumerate the treaſures of this place; it is kept in a ſpacious chamber, like a chapel, 40 paces long, and 15 wide, in which there are 17 large preſſes, with folding doors, with a ſtrong wire of ſilver before them; theſe are filled with ornaments of pure gold, or with jewels of great value, for ſilver is not admitted into this place, but lies in confuſed heaps in different places. I ſhall conclude this ſhort account, with an obſervation or two of the late ingenious Mr. Addiſon.

"The riches in the Holy Houſe and treaſures are ſurpriſingly great, and as much ſurpaſſed my expectation as others have generally fallen ſhort of it. Silver can here ſcarce find admiſſion, and gold itſelf looks but poorly among ſuch an incredible number of precious ſtones. It is indeed an amazing thing to ſee ſuch a prodigious quantity of riches lie dead and untouched in the midſt of ſo much poverty and miſery as reigns on all ſides of them, and which, were they turned into current coin, and wiſely employed in commerce, would make the Pope's dominions the moſt flouriſhing and opulent in all Europe." J. W.

The French army in Italy has lately captured this Church of the *Holy Houſe*, as it is called. It is ſaid that moſt of the treaſure was removed, but that the *Holy Virgin* fell into the hands of the *unbelievers*. What value the French will ſet upon the idol, we do

not know. But moſt likely they are of the ſame mind with the Pope, who ſhewed his cunning by taking care of the treaſure, while he left the miraculous image to take care of itſelf. Could they have had the gold and jewels, it is thought they would have been ſatisfied to have gone without the image.

Continuation of the Liſt of Engliſh Writers, upon the Doctrine of the Reſtoration. From page 27.

[*N. B. This Article ſhould have been in our ſecond Number, but was omitted.*]

ARCHBISHOP Tillotſon is the next writer which we ſhall mention on this ſubject. Few authors have ever written with more ſimple elegance than this eminent man, or with more ſerious regard to the practical part of religion; for which he was deſervedly admired in his day, and has been much eſteemed, by the beſt judges, ever ſince. Yet he did not ſeem to think, that the perpetual preaching of endleſs damnation was the happieſt or moſt likely method of reclaiming ſinners. His own words are as follow:

'There is this remarkable difference between *pro-*
'*miſes* and *threatnings*, that he who promiſeth paſſeth
'over a right to another, and thereby ſtands obliged
'to him, in juſtice and faithfulneſs, to make good his
'promiſe; and if he do not, the party to whom the promiſe

'promiſe is made, is not only diſappointed, but injuriouſly dealt withal: but in the threatnings, it is 'quite otherwiſe. He that threatens, keeps the 'right of puniſhing in his own hands, and is not 'obliged to execute what he hath threatned, any 'further than the reaſons and ends of government 'do require: and he may, without injury to the party threatned, *remit* and *abate* as much as he pleaſeth of the puniſhment that he hath threatned: and 'becauſe in ſo doing he is not *worſe*, but *better than* '*his word*, nobody can find fault or complain of any 'wrong, or injuſtice thereby done to him. Nor is 'this any impeachment of God's truth and faithfulneſs, any more than it is eſteemed among men a 'piece of falſhood not to do what they have threatned. God did abſolutely threaten the deſtruction 'of Nineveh, and his *peeviſh prophet* did underſtand 'his threatning to be abſolute, and was very angry 'with God for employing him in a meſſage that was 'not made good. But God underſtood his own 'right, and did what he pleaſed, notwithſtanding the 'threatning he had denounced; notwithſtanding that 'Jonah was ſo *touched in honour*, that he had rather '*himſelf had died*, than that Nineveh ſhould not have 'been deſtroyed, only to have verified his meſſage.' *See Tillotſon's fourth Vol. of Sermons on the Divine Threatnings.*

William Whiſton, M. A. Profeſſor of Mathematics at Cambridge. This ſingular, but honeſt man,

ſuffered much for the plain avowal of his ſentiments in many reſpects. It ſhould ſeem that he thought ſecrets in religion were not conſiſtent with the Chriſtian character. He therefore always avowed his opinions with the greateſt candour. In his piece, '*The Eternity of Hell Torments conſidered*,' page 131, he ſays, 'All I can ſee any hope for, is *future to the world* 'to come, and to the next age after the deſtruction 'of the bodies of the wicked in Gehenna, at the ge-'neral reſurrection. I mean as the prophet Eſdras 'ſeems to hint, that there may be in the utmoſt 'bowels of the compaſſion of the Almighty, another 'reſurrection, and another time of trial allotted to 'thoſe miſerable creatures ſomewhere, in which *many*, 'or *all* of them may poſſibly be recovered, and ſaved 'at laſt, by the infinite indulgence and love of their 'Creator.'

Dr. Thomas Burnet, Maſter of the Charter Houſe. He was the author of a very ingenious work called, 'The Theory of the Earth.' In his *Treatiſe concerning the State of Departed Souls*, &c. he ſays, 'It is 'my opinion, that we ought firmly to adhere to that 'rule for the interpretation of Scripture, which has 'been received by Divines, *That without abſolute ne-'ceſſity, we ought not to depart from the letter.* Then 'in the next place, we are to inquire, whether the 'duration of eternal puniſhment is not repugnant to 'manifeſt reaſons, and invincible arguments: for if 'this is the caſe, the moſt rigid cenſurers ought to excuſe

'excuſe us, if in this point we diſſent from the com-
'mon interpretation. The ſoul flies from the very
'thought, and abhors the remembrance of everlaſt-
'ing miſery; and ſeveral things have occurred to
'me, while I have been thinking on this ſubject,
'by which I am ſenſible, that others have been per-
'ſuaded, as well as myſelf, that God neither will, nor
'can endure the perpetual affliction, and torment of
'his own creatures——————that God ſhould con-
'demn his own creatures to a ſtate of eternal miſe-
'ry, and ſhould retain them in that ſtate, ſeems to
'be repugnant to divine wiſdom and goodneſs,
'and I may add likewiſe to juſtice: I ſay repugnant
'to wiſdom; for a ſtate like this, of everlaſting and
'unchangeable miſery, would be in vain, and of no
'uſe, and therefore unwiſe and unworthy of God;
'for a torment without ceſſation, and without end,
'can neither be of ſervice to God, nor to man,' &c.
See page 343.

William Law, M. A. This very pious writer is well known by his works, and much eſteemed by ſuch Chriſtians as enter into the ſpirit of divine truth. In his Letters, page 175, he ſays, 'As for the puri-
'fication of all human nature, either in this world,
'or in ſome after ages, I fully believe it.'

Dr. Hartley, author of Paradiſe Reſtored, page 476. 'Their employment and delight is love; their
'hearts, and every pulſe beat love; it is the element
'of their life, their *ſummum bonum*, and their *ſummum*
'*totum*. Perhaps the very angels ſtretch not further
'into

'into the vaſt expanſe of love, than ſome of theſe '(*the inhabitants of Paradiſe*) have done, for they love 'with the love of Chriſt, which paſſeth knowledge; 'and therefore they love all God's creatures, in Hea- 'ven and Earth: and as charity hopeth all things; 'ſo as far as hope can go, they love; now hope can 'reach to the loweſt pit of hell, and hope that Jeſus 'Chriſt (whoſe love ſurely equals our hope) will, in 'ſome remote ages of eternity, by an omnipotent act 'of his love, cauſe mercy to triumph over judgment; 'reverſe the ſentence which ſtrict juſtice hath paſſed 'on fallen man, and fallen angels, give to them both 'power for repentance; add to their repentance faith, 'and to their faith charity; that ſo bleſſed again with 'the renewal of the Divine image, by the redeeming 'mercy of him whoſe power created them, they may 'ariſe from their beds of penal long-enduring fire, to 'join the heavenly hoſt in praiſes to the Eternal 'King, and to the Lamb of God, no longer pecca- 'ble as before, but ſtanding firm on the ſure baſis of 'never-ceaſing, ever-grateful love, amen.' See alſo Obſervations on the Nature, Powers, and Expectations of Man.

Mr. Morſay, author of Diſcourſes, printed in Scotland, 1749, page 165; ſpeaking of the reſurrection, he ſays, 'Eſau and Pharoah ſhall not be excluded 'from this act of grace, glory be to God in the high- 'eſt; for all the kingdoms of the earth, even to the 'moſt unfathomable depths, ſhall be ſubjected unto

'our

'our God, and to his Chriſt: thou wilt bring back 'all into thy ſheepfold, there ſhall not be one want-'ing."

(To be continued.)

ANECDOTES.

INTOLERANCE.

WHEN the King of Pruſſia entered Sileſia the firſt time, a little proteſtant town, jealous of a catholic village, came humbly to requeſt permiſſion of the King, to put all the inhabitants of the village to the ſword. The king replied to the deputies, "If that village were to aſk my permiſſion to "cut your throats, would you think I did well in "granting it?" "Oh, gracious Sovereign," ſaid the deputies, "that would be a very different thing, *we* "*are of the true church.*"

CANDOR.

THE good Biſhop Lineſius ſaid to thoſe who were employed to conſecrate him, "I muſt acquaint you, "that I will neither deceive, nor force the conſcience "of any man. I will allow every man peaceably to "retain his own opinions, and I will adhere to mine. "I will not teach any thing which I do not believe. "If you will conſecrate me on theſe conditions, I "conſent, if not I renounce the Biſhoprick."

A HINT

A HINT ON EDUCATION.

THE father of a family is not the keeper of a prison, to ſubdue his children by blows and hard labor: but he appears like himſelf when he reſembles a wiſe and placid Patriarch. He ſhould give no ſullen orders, no hard ſtern commands accompanied with threatnings, (not to underſtand) but to get by heart what cannot be underſtood, and what therefore the pain of learning prepares the heart to abhor. Man is a noble creature, and a little man in the arms of his mother, is a little image of God. Providence gives us children, each with this charge, *take this child and nurſe it for me:* take care of its health, cheriſh its underſtanding, form its manners, prepare it to be a citizen of the *Heavenly Jeruſalem*, a companion *of angels, and of the ſpirits of juſt men made perfect.* Far be it from you to ſpend life in contending for maſtery with them, in ſubduing a free born ſoul into the ſervile temper of a ſlave, in applying the diſcipline of a meer animal to a creature endowed with reaſon and ſenſe, in bringing forward ſorrow before the calamities of life oblige them to ſuffer and to mourn, in neglecting to cultivate a ſoil ſo very improveable: far from your habitations be all ſuch methods of miſmanaging children.

FREE

FREE ENQUIRY.

FREE ENQUIRY in Religion, is *eſſential* to the *virtue* of a character. The virtue of man conſiſts in his making uſe of all his *own* faculties, not in believing that other men have made a virtuous uſe of *theirs*. Now, it is poſſible, a man may make uſe of all his faculties, and yet not be able to perceive the evidence of ſome opinions, which are called articles of faith, and conſequently he may doubt the truth of thoſe articles, yea it is *neceſſary* to the *virtue* of his *character* that he ſhould doubt them; for it is not in his power to believe without proof, and it would be unjuſt to profeſs to believe what he does not believe. Let us not be ſo weak as to imagine, that a man cannot think juſtly unleſs he thinks as we do. Let us allow that his juſtice conſiſts in thinking, and reaſoning, and acting, as well as he can, and that he is accountable for all this only to *one maſter, even Chriſt*. As freedom of thought is the parent and guardian of all virtue, ſo the want of it is the nurſe of all vice, and particularly of that general diſpoſition to all ſin, I mean ſervility. A low ſervile ſoul, habituated not to think for itſelf, but to be led by a guide, is prepared for the commiſſion of any crime, or the belief of any abſurdity, that a mercenary guide may find convenient to enjoin. Were I diſpoſed to ſink a ſoul into the loweſt degree of wretchedneſs, either as a citizen of the world, or as a member of a church, I would inculcate with all my might a ſpirit of ſervility,

vility, and that would anſwer my end better than any other method in the world. I would not ſhock a man with the ſounds of perjury and blaſphemy, impiety to God, and injuſtice to men: but I would gently inform him, that he was a poor depraved fooliſh creature, not able to judge between good and evil, truth and error, and that he would diſcover great arrogance if he thought otherwiſe: but that I was a wiſe and a ſacred man, wiſhing well to his ſoul, and that by believing what I ſaid to be true, and by doing what I directed to be done, he would be pious, and ſafe, and happy. There is therefore no virtue, but a great ſund of iniquity in implicit faith." R.

THE BIBLE, A FRAGMENT.

CANDIDUS aſked the poor woman if ſhe loved the Bible?—"Ah! maſter," ſaid ſhe, "I *have* no Bible." "I am ſorry for that," ſaid he, "but I have got one in my pocket, which I will give you." "Bleſs your good heart," exclaimed the old woman, "I wiſh you was our ſquire, you would do a world of good among us poor folks."—"Here good woman, take it," ſaid he, "and God grant that you may find as much comfort in reading it, as I have done." The look, the tone of voice, the action, and the pious wiſh of Candidus affected her—The tears ſtarted into her eyes; ſhe wiped them off with the corner of her

her old checked apron, which was very clean, and had been patched and darned from one end to the other, but ſhe did not take the book. "I am a *poor* woman," ſaid ſhe. "The *poor* have the Goſpel preached to them," ſaid Candidus. "I am a very *ſimple* creature," continued ſhe. "God preſerveth the *ſimple*," ſaid Candidus. "This book will tell you ſo, it is God's own word. He will give you inſtruction in reading it, and make you wiſe to ſalvation. Take it good woman, take it, it will do your heart good." "Alas!" ſaid ſhe, "I be no *ſchollard*, I have no *larning*, maſter, the worſe luck for me; I can't read, not I, I wiſh I could. I be a poor *widor* only." "God is the *huſband* of the *widow*," ſaid Candidus, "and the *father* of the *fatherleſs*." "Don't you think that God loves you?" "I don't know," ſaid ſhe, looking earneſtly at him. Candidus told her that God was *love*.—That he did not *hate* any of his creatures.—That he was good to *all*.—That he pitied the ſinful ſtate of *all*.—That he had given his dear ſon to die for *all*.—And was not willing *any* ſhould periſh, but was ready to pardon *all*, and to ſave them. She liſtened with eager attention; Candidus went on, and told her that God had choſen the poor of this world, to be rich in faith, and heirs of ſalvation. That though poverty had its many trials, yet that the poor might be ſaved, as well as the rich. He repeated and explained to her the parable of Lazarus the beggar, and the wick-

ed rich man. Her eyes gliſtened with joy; Candidus pauſed. She continued ſome time ſilent. At laſt ſhe ſaid, "Then Jeſus Chriſt did not hate poor people, did he, maſter?" "No, indeed," ſaid Candidus, "Jeſus Chriſt *loved* the poor. He was a *poor* man himſelf when he was upon earth, and had not ſo much as a houſe of his own, to lay his head in. And he ſtill loves the poor. But I wiſh you could read; however, I will tell you a ſtory. I knew a poor aged widow, who loved the Bible, but *ſhe* could not read, neither could ſhe live without hearing it read; ſo much pleaſure and inſtruction did ſhe derive from hearing the Scriptures. She lived in a lone place, and the family where ſhe lodged could not read; but there was one more cottage near, and in it a little boy, a ſhepherd's ſon, who could read: but he loved to play, he was not fond of reading the Bible. The old widow uſed to riſe an hour ſooner in a morning, to ſpin a halfpenny more, to give the little boy to read a chapter to her of an evening. He readily agreed to this. And the poor woman ſaid, it made her life happy that ſhe could hear God's word every day." "O dear, maſter," ſaid the poor woman, "I ſpin, I get my living by ſpinning. And I will get up ſooner and ſpin more. Sal Johnſon our thatcher's *datur*, can read, ſhe will read to me, if I give her a halfpenny a day." "Take the Bible," ſaid Candidus, "and may God give you underſtanding in it."

It

It was about a year afterwards that Candidus happened to come that way again. He called on the poor widow; ſhe received his viſit with tears of joy. "She ſaid it was a good day to her, when God ſent him that way, to give her a Bible, and to direct her how to get it read to her.—That Sal Johnſon was a good girl and feared God, and had long read to her without being paid, for ſhe would not take the money. And as for herſelf, ſhe now knew that God loved her. And ſhe truſted that ſhe loved God. That ſhe lived contented, and believed ſhe ſhould die in peace."

An inſtance of the practical Good Effects of the Doctrine of LIMITED PUNISHMENT.

IN a village, well known to the Editor, there lives a perſon who believes the Doctrine of the Reſtitution of all Things. We will call him A. He had a neighbour whom we will call B. a man whoſe religion was like that of the reſt of the world. Another neighbour of the ſame caſt, whom we will call C. had done B. an ill turn. B. was ſenſible of it, but had it not in his power to reſent it as he wiſhed. He, therefore, kept a ſenſe of the injury in his mind, and waited for a proper ſeaſon of revenge. In proceſs of time, an opportunity preſented itſelf, and B. had it in his power to take his revenge with intereſt. Pleaſed with the proſpect, he came to his neighbour A. and told him the caſe, and ſeemed to anticipate the

the ſatisfaction of revenge. A. attended to his tale, but perſuaded him from his purpoſe. B. ſeemed reſolved on vengeance. "I know," ſaid he, "you think I ſhall be *eternally damned.*" "No," ſaid A. "I don't believe you or any man will be ſo, I believe that every ſinner will be puniſhed according to his works, but that all puniſhment will come to an end, that every ſinner will be humbled at laſt by his puniſhment; and be reconciled to God, by the blood of the croſs." "What," ſaid B. "not *eternally damned?* I thought that every Chriſtian had believed in *everlaſting damnation.*" "Not quite every one," ſaid A. "for I don't: and I know many others that don't. Neither do I believe that the Scriptures teach any ſuch doctrine." "I am ſure," ſaid B. "I have read in the Bible of eternal puniſhment, and everlaſting damnation." A. explained to B. the Scriptural acceptation of thoſe words, and referred him to the everlaſting prieſthood of Aaron and his ſons, which was ceaſed: to the everlaſting covenant of circumciſion, which was aboliſhed: to the everlaſting hills, which will be deſtroyed in the general conflagration, &c. A. went on to ſay that God loved all men: that Chriſt died for all: that all judgment was given into the hand of Chriſt: that he would inflict on ſome ſinners *few* ſtripes, and others *many*; but on every one that number which his iniquity deſerved. A. beſought his neighbour not to increaſe his own damnation by the act which he had in view.

B. liſ-

B. liſtened with attention, and ſaid, "If that were the caſe, he thought there was ſome hope for him." He promiſed that he would not take the revenge which was in his power. "I thought," ſaid he, "that I muſt be eternally damned, and ſo it did not ſignify whether I was damned for *much* ſin, or a *little*; according to the old Proverb, I thought I might as well be hanged for a *ſheep*, as a *lamb*."

SAMSON'S FOXES.

JUDGES XV.

"And it was in the days of the reaping of the wheat,
"that Samſon viſited his wife with a kid of the
"goats. And he ſaid, I will go in unto my wife,
"to her inner chamber, but her father would not
"permit him to enter; but her father ſaid, Be-
"cauſe I thought thou hadſt utterly hated her,
"therefore I gave her to thy friend; is not her
"younger ſiſter fairer than ſhe? Now ſhe ſhall be
"thine in place of her.

"Then ſaid Samſon unto them, I am made clear as
"at other times from the Philiſtines, therefore I
"(will) prepare evil againſt them.

"And Samſon went and ſeized three hundred
"(wheat) ſheaves, and he took torches, and he
"turned them end to end, and he placed a torch
"in the middle betwixt the two ends, and he
"lighted the torches, and he threw them into the
"ſtation

" ſtation of the Philiſtines, and he burnt up the
" heap of corn, and beyond the ſtation, even be-
" yond the vine (and) olive (yard).

THE long credit that has been given to an error, is no greater proof of its truth, than the many ages in which Divine Revelation has been obſcured, is an argument to prove its falſity. A diamond is equally ſo, whether it lay buried beneath its native cruſt, or ſparkle with beaming luſtre from the hands of the poliſher. The ſubject which I have choſen for this criticiſm, has, by infidels, been eſteemed an unanſwerable argument againſt Holy Writ. " Becauſe," ſay they, " in Paleſtine there are no foxes; Samſon could not therefore catch three hundred of them; and if this book would in one inſtance impoſe romance upon mankind for truth, it would do the ſame in any other; impoſition is therefore its intention, and the ſpoils of the credulous its reward." This reaſoning is moſt undoubtedly good, but the premiſes ſhould be proved before the inference is drawn. It is poſſible errors may have eſcaped in the tranſlating a dead language, and a wiſe man would deliberate and examine with circumſpection the original, before he rejected a book ſo beautiful in itſelf; becauſe it might be injured by being tranſlated from the Hebrew, is the doing of which it was at firſt neceſſary to have recourſe to the Greek ſeptuagint, and the Syriac and Arabic languages, by which, with the

aſſiſtance

aſſiſtance of the Latin, it was at laſt turned into Engliſh. If dirt tarniſheth the gold, it is no reaſon for flinging the gold away, but rather for wiping off the filth, that the gold may ſhine in all its former brilliancy. It is but the alteration of one word that is neceſſary to render this whole paſſage perfectly conſiſtent with reaſon. But as the whole of it contains a deſcription of ancient manners, I ſhall make ſome obſervations upon every part of it.

It was in the days of the wheat harveſt; not at a time when the corn was barely ripe enough to cut, but when the reaper had put in his ſickle and began to reap the corn. It was in theſe days of mirth and feſtivity, that Samſon, with a preſent in his hand, went to viſit his wife; from whom, on account of her betraying his confidence, he had been eſtranged; inſpired by the gaiety of the ſeaſon, love overcame his reſentment, and made him deſire even to acknowledge himſelf to be in fault, or at leaſt by making her a preſent, ſeem to take the blame of their paſt diſcord upon himſelf. The ancients had an idea that every crime might be effaced by preſents, and attributed to them an irreſiſtible power in appeaſing hatred, wrath, or revenge. 9 Ill. Ajax ſays,

If a brother bleed,
On juſt atonement we remit the deed;
A ſire the ſlaughter of his ſon forgives;
The price of blood diſcharg'd, the murd'rer lives;
The haughtieſt hearts at length their rage reſign,
And gifts can conquer ev'ry ſoul but thine.

Every age has its manners; thoſe of ancient times are marked with ſimplicity, and a nearer reſemblance to the conduct of the Deity in his Providence, than are the cuſtoms of the preſent day. To ſatisfy the law, is the word now uſed; to give ſuch ſatisfaction as might reconcile the party injured, was the term they uſed; we ſeek to protect rights and property, they ſought to unite man to man by mutual love. It may be remarked, that a great teſtimony in favour of the authenticity of an ancient book, is the ſimilarity of manners repreſented in it, with thoſe that were the prevalent cuſtoms of the then times. This hiſtory of Samſon might very eaſily be exemplified and ſupported, by the acknowledged cuſtoms of ancient times, taken from the concurrent teſtimony of heathen writers. Thus the language of the preſent day when a man pays his addreſſes to a woman, is, what has ſhe got? but of thoſe days, what muſt I give for her, or what preſents ſhall I give to her friends, that I may teſtify my love. Thus when Agamemnon, deſirous of appeaſing the wrath of Achilles, offers him one of his three daughters for a wife, he enhances the value of it by ſaying, "He aſks no preſents, no rewards for love." And Samſon, according to the cuſtom of the young men of his time, made a feaſt, entertaining thirty Philiſtines, that his wife's parents had introduced to him, to be his companions. "And he ſaid, I will go in unto my wife, to her inner chamber." Amongſt the Heathens, as well

well as the Iſraelites, marriage was conſidered in a light very different from what it now is. Men did not marry to acquire property, but they purchaſed a wife that might be a help meet for them by taking care of every domeſtic concern, whilſt the man looked after his farm and his merchandiſe. Home was to the man a place of reſt and enjoyment. In his riſing offspring he diſcerned ſo many faithful aſſiſtants to the labors of the day; whilſt the wife of his boſom was not an idle ornament to diſſipate his fortune, but a frugal ſteward, whoſe chief aim was the glory of her lord. Though purchaſed for money, "her price was above rubies," for "her own works praiſed her in the gates." It is ſaid that Samſon would have gone to his wife "into her inner chamber." The word ſignifies the incloſed or concealed chamber. We find in the Odyſſey, that after Ulyſſes had in vain endeavoured to convince Penelope that he was her huſband, he at laſt ſucceeded by deſcribing the bridal bed and chamber. Thus Samſon's knowing of the inner or bridal chamber, was a convincing proof that he alone had the right of a huſband in the Philiſtine's daughter, and that his wife, in conſenting to be given to his companion, was an adultreſs: and therefore was juſtly, according to the laws of God, as well as of the heathens, puniſhed, with her father as an accomplice, by the Philiſtines, with death.

This paſſage requires two obſervations. 1ſt, The abſolute power that parents exerciſed over their chil-

dren, in giving them in marriage; as for inſtance, Iſaac and Rebecca, (Gen. xxiv.) and Saul's daughter, Michal, in being given to David, and afterwards taken from him by her father, and given to another man; Abraham without aſking Iſaac's conſent, or Saul's paying the leaſt reſpect to Michal's love. And in the inſtance before us, where the father offers, without the leaſt ſuppoſition of refuſal, the ſiſter inſtead of the daughter he had taken away, or thinking there might be an objection on the ſcore of delicacy.

2dly. The degree of guilt incurred by adultery was by them imputed entirely to the ſide of the woman. We never read in Scripture of married men being adulterers for having many wives; neither Abraham, Jacob, or David, or Solomon, &c. But if a married woman admitted another man to her embraces, ſhe was worthy of death, ſhe did not glorify her Maker by anſwering the end of her creation, but by her conduct tended to render herſelf barren, a diſgrace to her Maker as an unfiniſhed piece of workmanſhip, and a uſeleſs burden to ſociety, with which ſhe was no way connected, but by dangerous paſſions.

"Then ſaid Samſon unto them, I am made clear as at other times from the Philiſtines." Inſtead of accepting of the terms propoſed, Samſon ſeems to feel his ſituation, and rejoice that the Providence of Jehovah had permitted the Philiſtines to break thoſe ties by which he was united to them. As an Iſraelite,

ite, by the law of God, he was not permitted to marry a Canaanitiſh woman, but being married to one, he could not, conſiſtently with human or divine laws, break the yoke of the Philiſtines from off the necks of the Iſraelites by violent means; but now, ſays he, with joy, "I am clear from the Philiſtines, as at other times. They have themſelves ſwept away every tie by which I was bound unto them." The word clear, ſignifies ſpotleſs, quite free, and "as at other times," is taken from the action of the feet in walking, one after the other, and ſeems to denote the freedom of Samſon from every reſtraint which could bind him to the Philiſtines, naturally following as a conſequence to their conduct. "Therefore," he declares, "I will prepare evil againſt them," ſome miſchief that ſhall ſhow my reſentment for the injury I have ſuſtained: I will now boldly ſhake off their yoke, and my countrymen ſhall ſee it, and own me their leader.

Then in our common tranſlation it is ſaid, "Samſon went and caught three hundred foxes." It muſt be remembered that "it was in the days of the reaping of wheat." Note, that the word *Shuolim* ſignifies both foxes and handfuls; now as in the act of reaping the corn is gathered by the hand into the arm, and then is called a ſheaf, being a collection of handfuls, and as the Hebrew language derives the name of things from one circumſtance ſtrikingly deſcriptive of their quality, it is more likely that the word

word ſhould mean ſheaves, than foxes. Again the word rendered "caught," ſignifies not only "to entrap," but to take a city or town by force, and ſeems to imply, that he not only took three hundred ſheaves of wheat, but took them by force from the Philiſtines. "And he took torches, and he turned them end to end," rendered tail to tail; the word ſignifies, "the fartheſt end, the extremity;" "and he placed a torch in the middle betwixt the two ends, and he lighted the torches and he threw them;" the word implies, (not as in our tranſlation "he let them go," as if Samſon permitted the foxes to run away, he had too much ſenſe not to know that they were as likely to run from the miſchief he intended to do the Philiſtines, as to perform it, but) to throw as with a ſling, and ſeems to imply that he caſt them from him with violence, into (we ſay) "the ſtanding corn;" the word ſignifies "to ſtand, riſe up," and may either mean the corn which ſtood upon the ground, or the ſtation or fort erected by the Philiſtines to keep the children of Iſrael in ſubjection. In the 9th Joſhua and 10th verſe, we find that the north border of the tribe of Judah "went down to Bethſhemiſh, and paſſed on to Timnah." And the 57th verſe we find Timnah, at which city Samſon's wife's father lived, was reckoned as belonging to the tribe of Judah. Therefore ſuppoſing Timnah one of thoſe cities which Judah had not conquered from the ancient inhabitants of the land, yet it is certain that from its ſituation it

was

was a very proper place for the Philiſtines to keep a garriſon, and make a ſtanding place of it againſt the inroads of the Iſraelites, as alſo to keep them in awe when by the force of arms they had ſubjected them. If the word ſignifies ſtanding corn, Samſon muſt, by the deſtruction of the harveſt, have done the Philiſtines much miſchief; but if it ſignifies a garriſon, by ſetting fire to it, he muſt have done them much more miſchief, and at the ſame time put them at defiance. I cannot help thinking that it means a ſtation or garriſon, from the hiſtorian ſaying that ſo great was the conflagration that it burnt up, we ſay, the ſhocks of corn; but the word ſignifies, "the heaps of corn," not corn ſtacked, for the ancients never ſtacked corn to keep it as we do, but carried it into the middle of the field, and piled it up ready to be trod out and carried to the granary; now if the corn was piled up in heaps, it could not be ſtanding; and, ſays the hiſtorian, it burnt up; we ſay "both," but the word ſo rendered is *od*, which is the ſame word that in hundreds of places is tranſlated ever, and ſignifies ſomething farther, or beyond that which is ſpoken of, implying that the heaps were totally deſtroyed, and likewiſe the garriſon or ſtation, and beyond them burning even the vineyards, and olive yards; or tho' the word *cerm*, here uſed, ſignifies a vine, yet as it is not in the plural, it cannot mean vineyards, and there being never a *vau* to connect it as a diſtinct ſubſtantive with *zit*, olives, and *cer*, meaning "round, a circuit,

circuit, a paſture," and as olives, from the quantity of oil they contained, were in a hot climate a dangerous tree to be planted near their habitation, I cannot but think it means either "the incloſures of olives trees," or "the paſture land ſurrounded by olives," implying that the whole of the ſtation was deſtroyed, even to the utmoſt bounds where the olives were planted.

NATURAL HISTORY.

(Continued from page 56.)

A VIEW OF THE SURFACE OF THE EARTH.

WHEN we take a ſlight ſurvey of the ſurface of our globe, a thouſand objects offer themſelves, which, though long known, yet ſtill demand our curioſity. The moſt obvious beauty that every where ſtrikes the eye, is the verdant covering of the earth, which is formed by an happy mixture of herbs and trees of various magnitudes and uſes. It has been often remarked that no colour refreſhes the ſight ſo well as green; and it may be added, as a farther proof of the aſſertion, that the inhabitants of thoſe places where the fields are continually white with ſnow, generally become blind long before the uſual courſe of nature.

This advantage which ariſes from the verdure of the fields, is not a little improved by their agreeable inequalities.

inequalities. There is ſcarce two natural landſcapes that offer proſpects entirely reſembling each other; their riſings and depreſſions, their hills and valleys, are never entirely the ſame, but always offer ſomething new to entertain and refreſh the imagination.

But to encreaſe the beauties of the face of nature, the proſpect is enlivened by ſprings and lakes, and interſected by rivulets. Theſe lend a brightneſs to the landſcape; give motion and coolneſs to the air; and what is much more important, furniſh health and ſuſtenance to animated nature.

Such are the moſt obvious and tranquil objects that every where offer: but there are others of a more awful and magnificent kind; the *mountain* riſing above the clouds, and topped with ſnow; the *river* pouring down its ſides, increaſing as it runs, and loſing itſelf at laſt in the *ocean*; the ocean ſpreading its immenſe ſheet of waters over more than one half of the globe, ſwelling and ſubſiding at well known intervals, and forming a communication between the moſt diſtant parts of the earth.

If we leave theſe objects that ſeem to be natural to our earth, and keep the ſame conſtant tenor, we are preſented with the great irregularities of nature. The burning mountain; the abrupt precipice; the unfathomable cavern; the headlong cataract; and the rapid whirlpool. If we carry our curioſity a little further, and deſcend to the objects immediately

below the ſurface of the globe, we ſhall there find wonders ſtill as amazing. We firſt perceive the earth for the moſt part lying in regular beds or layers, every bed as it lies deeper, having its contents more compact and heavy. We ſhall find, almoſt wherever we make our ſubterranean inquiry, an amazing number of ſhells that once belonged to aquatic animals. Here and there, at a diſtance from the ſea, beds of oyſter ſhells ſeveral yards thick, and many miles over; ſometimes teſtaceous ſubſtances of various kinds on the tops of mountains, and often in the heart of the hardeſt marble. Theſe, which are dug up by the peaſants of every country, are regarded with little curioſity; for being ſo very common they are conſidered as ſubſtances entirely of an earthly kind. But it is otherwiſe with the enquirer after nature who finds them, not only in ſhape but in ſubſtance, every way reſembling thoſe that are bred in the ſea; and our modern philoſophers who think it beneath them to believe the *Moſaic account of the deluge*, perplex themſelves greatly to account for theſe appearances.

Yet not one part of nature alone, but all her productions and varieties, become the objects of the ſpeculative man's enquiry; he takes different views of nature from the inattentive ſpectator; and there is ſcarce an appearance how common ſoever, but affords matter for his contemplation. He enquires how and why the ſurface of the earth came to have

thoſe

thoſe riſings and depreſſions which moſt men call natural; he demands in what manner the mountains were formed, and in what conſiſts their uſes. He aſks from whence ſprings ariſe; and how rivers flow round the convexity of the globe; he enters into an examination of the ebbings and flowings, and the other wonders of the deep; he acquaints himſelf with the irregularities of nature, and will endeavour to inveſtigate their cauſes by which, at leaſt, he will become verſed in their hiſtory. The internal ſtructure of the globe becomes an object of his curioſity; and, although his endeavours can fathom but a very little way, yet, if poſſeſſed of a ſpirit of theory, his imagination will ſupply the reſt. He will endeavour to account for the ſituation of the marine foſſils that are found in the earth, and for the appearance of the different beds of which it is compoſed. Theſe enquiries have employed many learned and eloquent pens among the philoſophers of the laſt and preſent age, as Buffon, Woodward, Burnet, Whiſton, Kircher, Leibnitz, Stens, Ray, &c. And to a certain degree, ſuch enquiries may be ſerviceable, but in general ſuch writers have carried their ſpeculations to an extravagant length, and have amuſed mankind more than they have inſtructed them; and the time which they have ſpent in reaſoning upon nature, might have been better employed in obſerving her operations and writing her hiſtory.

But as too much ſpeculation in Natural Hiſtory is certainly wrong: ſo there is a defect of an oppoſite

nature that does as much evil: namely, that of silencing all enquiry, by alledging the benefits we receive from a thing, instead of investigating the cause of its production. If I enquire how a mountain came to be formed, I am answered because God knew it would be useful. If I demand the cause of an earthquake, such a reasoner finds some good produced by it, and alledges that as the cause of its explosion. Thus he has constantly some ready reason for every appearance in nature: every thing around him is on some account or other declared to be good; and he thinks it presumption to scrutinize into its defects, or to endeavour to imagine how it might be better. But in fact, by their endeavouring to compel every appearance and every irregularity in nature into our service, and by expatiating on their benefits, those men combat that very morality which they would seem to promote. They forget that sentence pronounced on account of sin. '*Cursed is the ground for thy sake.*' The earth was once a better habitation than it now is, and its surface wore an aspect very different from what it now does. God has appointed natural evil in its various forms as a trial to virtue, and a corrective to vice.

We, therefore, do not hesitate to say, that there are very many defects, in the *present* constitution of the natural world.

(To be continued.)

Distinction

Diſtinction between Words eſteemed Synonymous.

Admonition, Advice, Counſel.

THE end of *Admonition* is gentle reproof. *Advice* and *counſel* are to convey inſtruction; but with this difference, that *advice* implies no ſuperiority with reſpect either to rank or parts in the perſon who gives it; whereas *counſel* generally carries with it one, if not both.

Admonition in a maſter, frequently has a greater effect than correction. People are readier to give *advice* than to take it.

Parents ſhould take care to *counſel* their children before they ſend them out in the world.

Admonition ſhould be given with temper, *advice* with ſincerity, and *counſel* with wiſdom and modeſty.

Admoniſh a friend in private, but reward him openly.

Nothing is more ſalutary than good *advice*, and yet nothing is more nauſeous to take.

When *counſel* is given with an air of impertinence, it is ſure to make the *counſel* deſpiſed, and the counſellor odious.

CORRESPONDENCE.

WE thank our friend *Juvenis* for his Epiſtles, but would recommend it to him to ſtudy *the ſubject of Idolatry a little cloſer*. The Catholics do not pretend to worſhip *images*: but the *ſaint* which the *image* repreſents

represents. And they do not even worship the *saints* with *supreme adoration.* Notwithstanding which, their defence of their conduct, will no more clear them from the charge of *Idolatry,* than the defence which the Heathens made of the worship of their *demi-gods,* would clear them from the *same* charge.—See Dr. Middleton's Letter from Rome.

Hints from a Methodist are thankfully acknowledged. We are persuaded that the *life* of every religious sentiment is *practice.* The great doctrine of Gods' universal and efficacious love, will always be treated *by us* in a practical way.

Naboth, &c. is received, and will be attended to. We hope for the future favours of this Correspondent.

POETRY.

A FAMILY HYMN.

I.

HAPPY is that family,
Where the man and wife agree
To obey Jehovah's word,
Imitating Christ their Lord:
They, prostrate before his throne,
Make their wants and mercies known,
Live to glorify his name,
By their life, their faith proclaim.

II. Their

II.

Their inſtructed offspring ſtand
Ready, for each kind command:
They a parent's joy confeſs,
Crown'd by love, with ſacred peace:
They enjoy ſociety,
Spread around them harmony:
None ſeeks to rule, each obeys,
Love alone his ſceptre ſways.

III.

Taught by them, Jehovah's Word,
Chriſt, becomes their ſervant's Lord;
Now they know that God is love,
All their tempers with him move,
Jeſu's croſs is all their pride,
In his love they would abide;
Following his example giv'n,
Take the narrow path to Heav'n.

IV.

All their bliſs and harmony,
Friends and neighbours, wond'ring ſee:
They would hear Religion's voice,
In redeeming love rejoice:
Own Meſſiah's ſacrifice,
Seek his kingdom's ſacred prize:
Gladly ſuffer all his will,
With their hearts, his laws fulfil.

V.

Wider ſtill, their love ſhall ſpread,
Bruiſing more, the ſerpent's head.
Children ſhall with ſervants join,
Friends and neighbours ſhall combine

Far

Far to ſpread the Sacred Word,
Liſting ſoldiers for their Lord:
See, the cloud of incenſe riſe,
Praiſe reſounds thro' earth and ſkies.

VI.

When Death's awful voice they hear,
Sorrow's fled, and fled is fear.
Truſting on Jehovah's Word,
Fly their ſpirits to their Lord:
Soar aloft with Chriſt to reign,
Till on earth he comes again,
Angels then ſhall hear their word,
By them taught, ſhall praiſe the Lord.

ON THE FUNERAL OF DAVID GARRICK, Esq.

THRO' weeping London's crowded ſtreets,
As Garrick's funeral paſs'd;
Contending wits, and nobles ſtrove,
Who ſhould forſake him laſt.

Not ſo the world behaved to Him,
Who came that world to ſave:
By ſolitary Joſeph borne,
Unheeded to the grave.

If what is done by mortals here,
Departed ſpirits know;
Confus'd, and bluſhing Garrick views,
This grand parade of woe.

Tho' much by man to be admir'd
He had—yet gracious Heav'n,

Much

Much, very much he had indeed,
By Thee to be forgiv'n.

But Thou art good—and ſince compos'd,
He died without a groan;
We hope repentant David lives,
Thro' David's fav'rite Son.

To the Editors of the Univerſaliſt's Miſcellany.

GENTLEMEN,

THE following lines were written many years ſince, and at a time when the author's mind was filled with ſorrow, on account of the defection of one whom he dearly loved, and had treated and conſidered as a ſincere friend. The irregularity of the verſe is but too deſcriptive of the then ſtate of the writer's mind. But ſuch as they are, they are at your ſervice either to reject or inſert under the title of (for want of a better)

THE DISAPPOINTMENT.

O FRIENDSHIP! Generous Plant of Heaven!
Salubrious, ſweet, celeſtial Tree!
(Long ſince in bliſsful Paradiſe well known)
Whoſe precious fruits, ſweet'ning life's bitter draughts,
At once afford the mind both health and peace.
Into what deſert, wild, or ſecret cave,
Has the great huſbandman tranſplanted thee?
Diligently I ſought, and once methought
I found the hallow'd ſpot whereon thou flouriſh'd;
That lovely ſpot ſincerity was call'd.
High-fenc'd on every ſide by ſacred rights

Thyſelf, with precious fruits rich laden,
Supported was by Unity and Truth.
Lovely twin ſiſters! Tranſported with the ſight,
Myſelf I bleſt with hopes of happineſs,
For many days, nay years ſtill yet to come.
But, ah! 'Twas all deluſion! Too ſoon, alas!
The lovely ſcene was chang'd, and what for thee
I took, I found deceit. The fences broken down,
The ſweet incloſure ſoon became the field,
The wide-extended field of falſe appearances.
Ah me! Whither, whither ſhall I ſeek thee?
Say, Heavenly Grace! Will Earth no dwelling
Unto thee afford? Will not a Britiſh heart expand
To make thee room? Then ſpurn this ſordid Globe,
And, on expanded wings, to Heaven ſoar,
Thy native place; there thou ſhalt welcome find,
Among the bleſt inhabitants of Light.
While I will patient wait, and waiting, long
To be diſmiſs'd from this incumb'ring load
Of fleſh and blood. Then ſhall my active ſoul,
On wings of love, with eager haſte aſcend
The heights of Heaven, and there, in bliſs to man
Unknown, with thee I'll ever, ever dwell. M.

ON FRIENDSHIP.

I.

FRIENDSHIP's the daughter, chaſte and fair,
Of Reaſon, nurs'd with tend'reſt care
By Prudence as her own.
Diſcretion, too, affords her aid
To rear the lovely blooming maid,
Nor leaves her when full grown.

II.

Friendſhip, thus virtuous, good, and wiſe,
And Argos like beſet with eyes,
Attends our devious way;
With honeſt zeal ſhe marks our flight,
Approves whate'er is juſt and right,
But chides when e'er we ſtray.

III.

In all viciſſitudes of life,
It's comforts, croſſes, cares and ſtriſe,
Friendſhip is ſtill the ſame.
In ſickneſs, health, in weal, or woe,
In ev'ry care we undergo,
She verifies her name.

IV.

When Wealth and Honour, like a tide,
Come flowing in on ev'ry ſide,
And flatt'rers round us ſwarm;
Then Friendſhip whiſpers in the ear,
And kindly warns of ev'ry ſnare
That's like our ſouls to harm.

V.

When Poverty, with meagre face,
We ſee approaching us apace
With ills of various hues;
Then Friendſhip nimbly ſteps between,
And changing ſoon the dreadful ſcene,
Sweet happineſs renews.

VI.

When Sickneſs makes a ſore attack,
And Pains acute our body rack,
And Fears our hopes confound;

Then

Then Friendſhip, with a look moſt kind,
Tries ev'ry means to heal the mind,
And balm pours in each wound.

VII.

When Death lifts up his fatal dart,
And ſeems to aim it at the heart
Of one we dearly love;
Friendſhip ſtands ready to afford
Sweet comforts drawn from Sacred Word,
And points to joys above.

VIII.

No change of circumſtance or place
Can e'er make Friendſhip turn her face
From a deſponding friend;
Her love far ſtronger is than Death,
And laſts beyond his vital breath,
And knows nor bound nor end.

IX.

O could poor burthen'd ſinners find
A Friend ſo faithful, juſt, and kind
As Jeſus, Prince of Peace,
How would they ſing beneath their load
The praiſes of their helper GOD,
And ſet their hearts at eaſe.

M.

THE

UNIVERSALIST's MISCELLANY

FOR

APRIL, 1797.

SIN, NOT AN INFINITE EVIL.

In Anſwer to the Argument in the Affirmative, communicated by N. B. *See page* 89.

SIR,

THE *infinite evil of ſin* is one of the ſtrongeſt grounds of the doctrine of *endleſs puniſhment*. I have often wondered that the abettors of that doctrine ſhould reſt ſo much on this argument: for it ſtrikes me forcibly, that if the Scripture any where teaches the endleſs miſery of the wicked, a reference to chapter and verſe would weigh much heavier with moſt men, than all the reaſoning that ever was brought forward to prove the infinite evil of ſin. Alſo the argument itſelf carries no good face with it, as the Scripture no where tells us that ſin is an *infinite evil*. I can but pity the predicament in which thoſe Chriſtians are, who hold the ſentiment of the *eternity* of future puniſhment. It ſeems that at all hazards this *muſt* be maintained; but as the proof cannot be had from Scripture, it muſt be ſought for in a cir-

cuitous way; that is, by proving that ſin is an infinite evil, becauſe the object againſt which it is committed is infinite, and from hence inferring, that it deſerves an infinite puniſhment; and then, as a creature cannot ſupport puniſhment, in any other ſenſe infinite, than as it relates to duration, it is farther to be inferred, that the infinity of puniſhment conſiſts in its being *endleſs*. This mode of proof, Sir, has one effect, for which I apprehend it is intended; that is, it perplexes and confounds the minds of plain Chriſtians, by keeping the premiſes and the concluſion very far apart. It would ſhock the minds of moſt men to be told plainly, that the all-wiſe, good, and holy God, had permitted an infinite evil to exiſt. An evil which he hates, but which, notwithſtanding, he hath not the will, or not the power, to make an end of. Yet this is the undiſguiſed truth of the above reaſoning. It ſeems to be an idea of many good men, that they cannot properly honour the riches of Divine grace in the forgiveneſs of ſin, unleſs they ſtrenuouſly maintain that *ſin is an infinite evil.* But do not theſe men in effect deſtroy the exerciſe of that grace, for the honour of which, they would be thought to contend? For if ſin be *properly* infinite, either in its *nature*, or *effects*; I would aſk, how can it in *any one inſtance* ever be made an end of? God himſelf is *but* infinite. If ſin be infinite, it muſt therefore be equal to the utmoſt power and grace of the Deity. Now can one *infinite* deſtroy

deſtroy another *infinite?* Muſt not the conteſt between two infinites be equal and endleſs?

Again, when our opponents talk of the infinity of ſin, do they mean that *all* ſin has infinite evil in it? If ſo, then there are no *degrees* of guilt in ſinful actions, for infinity is abſolute, it admits of no degrees, Conſequently, a ſinful word is equally infinite in its evil as the murder of a man can be. We may aſk alſo what views have thoſe men of atonement? In the higheſt poſſible view of atonement, it can be *but* infinite. But their reaſoning upon the evil of ſin multiplies its infinity beyond conception. The number of the human race that have exiſted is vaſt, and every one of them hath ſinned infinitely; yea, *every* ſinful act of *every* one of them hath infinity in it! How little doth *one* infinite atonement look, in compariſon of the number of the infinite ſins of *one* ſinner! What is it then in compariſon of all? How impoſſible muſt it be for Chriſt to take away the ſin of the world?

If in anſwer to the above it be ſaid, it is not meant that ſin is *properly* infinite in any ſenſe, I would then aſk one favour, which is, that theſe gentlemen would give me *their* idea of an infinite evil, which is in no ſenſe *properly* infinite. For I own my incapacity to form *any idea* upon ſuch a ſubject.

But, perhaps, I ſhould do injuſtice to your *author*, if I did not pay ſome reſpect to *his* arguments in particular. He owns, "That which is infinite cannot

poſſibly proceed from a finite being: but we muſt diſtinguiſh between the *act* of ſin and the *demerit* of that act." He continues, "I grant with you, that *all* ſinful actions are finite, and muſt be ſo, becauſe they ſpring from finite beings: yet there is an *infinite evil* and *demerit* in ſin, becauſe it is committed againſt all poſſible and infinite good." It will require no ſmall addreſs to give this argument any force. Here is a creature *finite* in every ſenſe—all his actions are acknowledged to be *finite*, yet he produces actions that have *infinity* aſcribed to them! But it is ſaid this infinity is not in the act itſelf but in the *demerit* of the act. I have always underſtood it to be an indiſputable rule in logic, that no effect could be greater than its cauſe. But here we have a *finite* cauſe producing an *infinite* effect. By *demerit* I underſtand *ill deſert*. If this be the true idea of demerit, then your author means that a ſinner deſerves *infinite ill* for his ſins. I have no other way of appreciating the evil of ſin, but by the threatenings of God againſt it in his word; and this, I think, is the ſhort and convincing method of eſtimating it. But it lies upon our opponents to bring forward the Scriptures in which ſin is deſcribed as an infinite evil, or in which God hath threatened *any* ſinner with an infinite puniſhment.

Your author goes on and ſays, "As the Divine Object, againſt whom ſin is committed, is infinite, ſo muſt the demerit of it be infinite alſo. And this is a neceſſary

a neceſſary conſequence, otherwiſe, an act of ſin committed againſt God is the very ſame as a like act committed againſt a fellow-creature, which would be abſurd to ſuppoſe: indeed, it would be impious to aſſert." I remark that this diſtinction between ſins againſt our fellow-creatures and ſins againſt God, with the different degree of guilt attached to each, has an unhappy effect upon the argument. It ſhould ſeem that only ſins againſt God have infinite demerit in them, as the contraſt is drawn between them and other ſins; ſo that our author does not mean to aſſert, that *all* ſin has infinite demerit in it. Thus the argument for the infinite evil of ſin crumbles to pieces in handling, like a ball of ſand.

But let us examine the infinite evil of ſins againſt God. It is common to talk upon this ſubject, as though by our ſins we did injury to God—and by the injury which he ſuffered, we had violently provoked him to puniſh us. But this is not the Scripture account of the matter. "Do they provoke *me* to anger? ſaith the Lord. Do they not provoke themſelves to the confuſion of their own faces?" Jer. vii. 18. Theſe words imply that our offences do not affect God, but they very ſeriouſly affect ourſelves. He is infinitely above the poſſibility of injury from our actions.—"If thou ſinneſt, what doſt thou againſt him? Or if thy tranſgreſſions be multiplied, what doſt thou to him?" Job xxxv. 6. I cannot conceive of any other evil in ſin, than as it

injures myſelf or ſociety. And actions by which I injure others appear to me more criminal than thoſe by which I only am injured. "Thy way and thy doings have procured theſe things unto thee; this is thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thine heart." Jer. iv. 18. "Fools, becauſe of their tranſgreſſions, and becauſe of their iniquities, are afflicted." Pſal. cvii. 17. "Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices." Theſe and many other Scriptures deſcribe ſome of the awful effects of ſin to the ſinner himſelf.—"One ſinner deſtroyeth much good." Eccleſ. ix. 18. "By this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme." 2 Sam. xii. 14. "The name of God is blaſphemed among the Gentiles through you." Rom. ii. 24. "Looking diligently, leſt any root of bitterneſs, ſpringing up, trouble you, and thereby many be defiled." Heb. xii. 15.—"Thy wickedneſs may hurt a man as thou art." Job. xxxv. viii. In this manner the Scripture continually repreſents, that all ſin is an injury to myſelf or others, or an injury to both, but never is any ſin an injury to God. To talk then of "the greater evil in ſinning againſt God, than in ſinning againſt a poor mortal like ourſelves," ſeems to me to be talking unſcripturally. I conceive every ſin to be againſt God, and that the intereſt of God and his creatures is one, and inſeparable. What has he made his laws for, but the good of his creatures?

tures? And when his laws are broken, his creatures are injured; and when he executes judgment, it is for the good of his creatures.

The idea of the infinite evil of ſin, from the increaſing guilt of it, according to the dignity of the perſon ſinned againſt, deſerves ſome conſideration.

But I apprehend the abſurdity of *this* argument will beſt appear by way of contraſt. Your author beſtows part of his time to prove that our actions have no *merit* in them. There will be no conteſt on this head. It is freely granted that the actions of a creature cannot be meritorious. But it is preſumed that the *exiſtence of virtue* will not be denied. As, for inſtance, it is virtuous in us to love our neighbour, and much more virtuous to love God. Now take our author's mode of reaſoning, and ſay, "That which is infinite cannot poſſibly proceed from a finite being; but we muſt diſtinguiſh between the *act* of obedience and the *virtue* of that act. I grant with you, that all acts of obedience are finite, and muſt be ſo, becauſe they ſpring from finite beings; yet there is an infinite *virtue* in them, becauſe they are performed in ſubmiſſion to all poſſible and infinite good. Their virtue ariſes from the object in obedience to whom they are performed; and, therefore, as the Divine Object, in obedience to whom they are done, is infinite, ſo muſt the *virtue* of them be infinite alſo. And this is a neceſſary conſequence; otherwiſe, an act of obedience towards God is the

very ſame as a like act towards a fellow-creature, which would be abſurd to ſuppoſe: indeed, it would be impious to aſſert. If, therefore, you admit, that there is more virtue in love to God than in love to a poor mortal like ourſelves, then I affirm, that the very ſame reaſon which obliges you to grant, that it is in any degree a greater virtue to love God, muſt compel you to acknowledge, that it is *infinitely greater.*" I hope it will be granted, that this mode of reaſoning in favour of the *infinite virtue* of love to God, is quite as forcible, and proves as much as the ſame reaſoning in favour of the *infinite evil* of ſin. It is a known rule, that an argument which will apply with equal force to oppoſite ſides of the ſame queſtion, proves nothing on either. This is the caſe with the preſent. You think the author maintains his point with all the force the ſubject is capable of. It may be ſo. But then I ſhould infer, that the beſt argument which has yet been uſed, to prove the infinite evil of ſin, has failed in its intention, I hope I ſhall not be underſtood as though I meant to aſcribe infinity to human actions, either good or bad; I think it is impious ſo to do. But I have never yet met with an argument to prove the infinite evil of ſin, but would prove with equal force the infinite virtue of obedience.

I am, SIR,

Your's reſpectfully,

SIMPLEX.

Death of GEORGE ESCOTT.

THERE is nothing which ſhews the value of real Chriſtianity ſo much as a dying bed. When all that we hold moſt dear upon earth is forſaking us, it is then of vaſt importance to have God for the ſtrength of our heart, and our portion in the coming age. It was a conviction like this which made the wicked prophet exclaim, "Let me die the death of the righteous, and let my laſt end be like his." The calm and peaceful death of a believer in Jeſus, who has overcome by the blood of the Lamb, gives reproof to the folly of a thoughtleſs world, and affords encouragement to every feeble ſoul to truſt, and not be afraid. Theſe two reaſons are a ſufficient juſtification for the great number of experiences which have been, and are ſtill publiſhed. The ſubject of this ſhort memoir was born near the city of Glouceſter, of religious parents. His father, eſpecially, was a very ſerious Chriſtian. George was only about nine years old when his father died; but, as he told me upon his dying bed, his memory was always dear to him. He remembered his prayers, and the reproof and counſel which he uſed to give to his children. I mention this as an encouragement to parents to pray with and for their children, and not to be diſcouraged. For the fervent prayer of a parent is often effectual towards his children, even when

when himſelf has been numbered many years among the dead. This was the caſe in the preſent inſtance, and it gave me great pleaſure to hear George, when in dying circumſtances, bleſs God for having had a pious father.

In his diſpoſition he was rather of a ſerious caſt, retired and quiet in his temper. He eſcaped moſt of the outward follies of youth, and as he always conſcientiouſly attended public worſhip on a Lord's-day, he thought well of his caſe for ſome years, and when any conviction aroſe in his mind that all was not right with him, he uſed to quiet it with the reflection of his moral conduct, and inoffenſive behaviour. But, notwithſtanding his good opinion of himſelf, he at laſt received a deep impreſſion of the evil of his nature, and from hence ſaw the neceſſity of regeneration. He ſaw that, notwithſtanding his morality, he had lived without God. The remembrance of his father often telling him and his brothers of the neceſſity of *regeneration*, came freſh upon his mind. This drove him to very earneſt prayer, in which he ſought much for the pardon of ſin, and the renewing of his mind. In both which Divine mercy heard and anſwered.

He now felt his ſoul much expanded in love both to God and men, and wondered at the rancour which he obſerved among the different parties of Chriſtians. This was a ſtumbling ſtone to him, which he lamented in ſecret. He had, in particular, often

hed

heard of the *Univerſaliſts*, as being the moſt erroneous people of the day. Their views of the extent and efficacy of Divine love were eſpecially reprobated. George ſaid nothing, but he told me he thought in his own mind, that he judged it a difficult matter for any body to conceive too highly of divine love. He determined therefore to enquire, that he might know who theſe people were. Accordingly he came to the public worſhip at Parliament-Court Chapel, but it was with great caution, for he did not venture far enough into the chapel to be ſeen, but uſed to ſtand or ſit in Nicodemus's Row, that is, juſt behind the ſcreen, at the door. His practice was to compare what he heard with what he read in the Bible. In this manner he went on, hardly ſaying any thing to any body about the doctrine. It was near three quarters of a year before his mind was fully ſatisfied, and then having received full ſatisfaction, he told me that he came forward and took a ticket, from an idea that it was his duty to contribute to the ſupport of what he judged to be divine truth. His death was occaſioned by a conſumption which was brought on by a violent cold; he lingered about twelve months viſibly declining, yet he entertained the hope of recovery till near the time of his departure. When I firſt viſited him in his illneſs, he was evidently in a dying condition; he talked like a man that knew God, and bore his affliction with much reſignation, thinking that when it had wrought the will of God, he

he ſhould recover his health. I was grieved to ſee him expecting life, when evidently there was but a ſtep betwixt him and death. The next time I ſaw him, I told him plainly that in all probability he could live but a few weeks; he appeared ſhocked and confuſed, he pauſed—and then recovering himſelf, thanked me for telling him his caſe—he added, "that he much wiſhed to live." I found his wiſh to live aroſe from his domeſtic connections. He had married not many months before his illneſs came upon him, and now had a child but a few months old. He ſaid death had no terrors in it to him, but the thought of leaving his wife and child———He could ſay no more. The anxiety of his countenance affected me. My heart felt for him—we wept together. He ſaid his ſtrong deſire for life had kept him from ſeeing the real ſtate of his health. He prayed very earneſtly for ſtrength to give up his wife and child. I left him in much trouble. In the courſe of a few days I ſaw him again, my heart was much refreſhed at the alteration which had taken place in his mind—his health was worſe, but he was reconciled to death. He ſaid he had gone through an inexpreſſible conflict, but was made a conqueror in Chriſt. The feelings of nature were overbalanced by the conſolations of God, and he was moſt perfectly reſigned to the divine will—he only waited the call of his heavenly Father. In this ſtate he died a few days afterwards. Precious in the Lord's

ſight

ſight is the death of his ſaints. He will cauſe his people always to triumph in Chriſt Jeſus.

April 17, 1797.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

WHEN I take a retroſpective view of the various ſtates and workings of my own mind, I am almoſt a wonder to myſelf: Time was, when human wiſdom had not power to perſuade me, that religion had any thing in it that ought to intereſt my ſlighteſt attention, and I looked upon all thoſe who ſeparated from the world on its account, to be either enthuſiaſts or hypocrites; nor could I endure their ſociety, without ſome degree of pain. But at length it pleaſed the LORD ſo far to enlighten my underſtanding, that I began to doubt whether I had not been injuring both them and myſelf. Farther light convinced me of my abſolute folly and blindneſs, and ſhewed me the vaſt importance of religion—that it was impoſſible for any one to be happy, either here or hereafter, without it. And it was with my whole heart that I forſook my former pleaſures, my once delightful companions and connections, to unite with thoſe, whom before, I either hated, ſuſpected, or deſpiſed; and, to my unſpeakable pleaſure, was ſoon after bleſt with a full perſuaſion of my own call and

and election to eternal life. The holy Scriptures I read with the utmoſt delight, reverence and attention; wonders of truth, grace, love, and mercy to ſinners, appeared to me to ſhine through the whole, and I earneſtly longed for others to become ſharers in my bliſs, to ſee what I ſaw, and to feel what I felt for the unſpeakable love of Chriſt. This made me extremely anxious to become uſeful to others, but when for my good intentions I have been treated with contempt or pity, as one out of his mind, I uſed to ſay or think in my heart—Well! I have done my duty—I have ſet life and death before you, if you refuſe the one and chooſe the other, I ſhall become a ſwift witneſs againſt you in the day of judgment. And this thought, I own, has at times been attended rather with a degree of pleaſure than pain. In ſhort, Sir, my judgment in divine things, being under the direction of man's wiſdom and authority, I partook ſo much of the ſelfiſh ſpirit of the ancient Jews, that I conſidered all thoſe who had not, or at leaſt, that ſhould not before death have a like experience, to be outcaſts—that GOD had no mercy, that Chriſt had no love for them—that they would die under the irrevocable curſe of GOD, and that, at the judgment day, they would be ſentenced to an endleſs duration of miſery, in the lake which burneth with fire and brimſtone. That Chriſt died for the *elect alone*, be their number ever ſo few—that ſuch ſhould certainly have an effectual call in this

this life, but that all others, though their number ſhould amount to millions of millions, ſhould be utterly cut off, and excluded from all participation of the benefits and bleſſings of Chriſt's ſufferings and death, to all endleſs eternity. This doctrine, Sir, I held and maintained with all my might for ſeveral years, and that in the face of many Scriptures, which in their literal ſenſe I knew to be directly againſt it. Yet, as my teachers and thoſe commentators who held the ſame tenets, gave them a meaning, which in ſome degree comported with their ſyſtem, I was ſatisfied, and kept my ſtanding, until a friend, in a diſpute with me on the *ſovereignty* of *God*, fairly beat me on my own ground, and filled me with fear and trembling. I then, for the firſt time, found that my ſuppoſed ſtrong hold was not tenable, nor my opinion, at leaſt *by me*, defencible. I, therefore, applied for further light and argument, but being totally diſappointed in my hope and expectation, I fully reſolved never more to enter upon, or maintain an argument of this ſort, until I had a more competent judgment on ſo very ſublime a ſubject. The reſult was, that for ſeveral years my mind was held in a ſtate of perplexing uncertainty, I dared not either deny or maintain my former ſentiments, and became very ſhy of diſputation. I believe, Sir, that you will agree with me, that a ſtate of ſuſpenſe is one of the moſt unpleaſant that the mind can be in, eſpecially in matters of religion.

It

It is now upwards of twenty years ſince the diſpute above referred to took place, and from that time, till Mr. Wincheſter's Dialogues were publiſhed, my faith *on this head*, like Noah's dove, found no place whereon to reſt the ſole of her foot. The Dialogues I read with the utmoſt attention, and being exceedingly deſirous of obtaining ſome degree of certainty on a ſubject of ſo much importance, I gave my whole mind to its conſideration, examined them by the Scriptures, compared Scripture with Scripture, the Old Teſtament with the New, and thoſe particular texts on which my former opinions were grounded, I compared with thoſe to which the Dialogues referred, and at length found ſuch a blaze of evidence burſt in upon my mind, of the truth and certainty of the doctrines therein contained, that I rejected utterly as falſe, all thoſe notions and opinions which go to maintain the doctrine of endleſs miſery. I believe, Sir, you can better conceive of, than I can expreſs, what a pleaſure this view of things afforded me; I muſt ſay, it was really unſpeakable. The Goſpel appeared to me, what the angels declared it to be, Glad tidings of great joy to *all* people. I could with the Apoſtle pray, ſupplicate, intercede, and give thanks for *all men*, becauſe I ſaw it impoſſible for God to withhold his love from any man. I then, and now believe, that the Lord Jeſus taſted death for every man—that he gave his life a ranſom for all—that he became a propitiation, not for

for the ſins of the elect only, but for the ſins of the *whole* world, as the Scriptures abundantly teſtify. And although the impenitent, obſtinately rebellious ſinners, ſhall be dealt with according to their deeds, and that what the Scriptures declare concerning them ſhall be fully accompliſhed, and dreadful will be the portion of their cup: yet I alſo firmly believe, that the Lord Jeſus will fully accompliſh what He came into the world to do—that he will utterly deſtroy the works of Satan, finiſh tranſgreſſion, and make an end of ſin. He will take the prey from the mighty, and ſet the lawful captive at liberty—He will deliver his creatures from the bondage of corruption under which they now groan, and bring them into glorious liberty—He will ſo triumph over hell and death, that there ſhall be no more pain, ſighing or ſorrow, tears ſhall be wiped from off *all faces*, and death ſhall be *ſwallowed up* in victory. He will draw *all men* unto him, cauſe every knee to bow, and every tongue to confeſs that he is LORD to the glory of GOD the Father. And as our great High Prieſt, he gave his life as a ſacrifice and atonement for the ſins of all, ſo as King of kings, having all power in Heaven, Earth, and Hell, will he go on conquering and to conquer, until he has utterly overthrown, and for ever put down every thing that oppoſes or may oppoſe his bleſſed reign in the hearts of all his rational creatures. Then ſhall be accompliſhed thoſe glorious promiſes made to Abraham,

Iſaac, and Jacob, that in him. the true promiſed ſeed, ſhall all the nations, families, and kindreds of the earth be bleſſed. Well might the angels at his birth ſing, Glory to God in the higheſt, on earth peace and good will to men—for they knew the ground on which he came, ſaw the glories which ſhould follow his ſufferings and death, and rejoiced in the proſpect of ſeeing his enemies ſubdued, and man, once in his bleſſed image, emancipated ſlavery, and fully reſtored to that ſtate of purity, perfection, and bleſſedneſs he enjoyed, before Satan drew him into rebellion. What a Friend, what a Saviour has man! Who that beholds the vaſt, the glorious extent of his mediatorial office, can ceaſe to ſpeak well of his name! That you, Sir, and I, and all who love him, may do our utmoſt to promote his glory, is the prayer of,

Sir,

With much reſpect, Your's,

PHILEMON.

The Way to make Money plenty in every Man's pocket.
Dr. Franklin.

AT this time, when it is the general complaint that money is ſcarce, it will be an act of kindneſs to inform the moneyleſs how they may re-inforce their pockets. I will acquaint them with the true ſecret

ſecret of money-catching—the certain way to fill empty purſes—and how to keep them always full. Two ſingle rules, well obſerved, will do the buſineſs.

Firſt—Let honeſty and induſtry be thy conſtant companions; and,

Secondly—Spend one penny leſs than thy conſtant gains.

Then ſhall thy hide-bound pocket ſoon begin to thrive, and never again cry with the empty belly-ach: neither will creditors inſult thee, nor want oppreſs, nor hunger bite, nor nakedneſs freeze thee. The whole hemiſphere will ſhine brighter, and pleaſure ſpring up in every corner of thy heart. Now, therefore, embrace theſe rules and be happy. Baniſh the bleak winds of ſorrow from thy mind, and live independent. Then ſhalt thou be a man, and not hide thy face at the approach of the rich, nor ſuffer the pain of feeling little when the ſons of fortune walk at thy right hand; for independency, whether with little or much, is good fortune, and placeth thee on even ground with the proudeſt of the golden fleece. Oh, then, be wiſe, and let induſtry wake with thee in the morning, and attend thee until thou reacheſt the evening hour of reſt. Let honeſty be as the breath of thy ſoul, and never forget to have a penny, when all thy expences are enumerated and paid: then ſhalt thou reach the point of happineſs, and independence ſhall be thy ſhield and buckler, thy helmet and crown; then ſhall thy ſoul walk upright,

nor ſtoop to the ſilken wretch becauſe he hath riches, nor pocket an abuſe, becauſe the hand which offers it wears a ring ſet with diamonds.

QUESTIONS RELATIVE TO THE JEWS.

TO THE EDITOR,

SIR,

THE diſperſion of the Jews is conſidered by moſt Chriſtians,

1. As a ſtanding evidence of the truth of Chriſtianity: I aſk wherein is it ſo?

2. As ſome attempts have lately been made in London towards the converſion of the Jews, I aſk, is there any Scripture proof that they will be converted as a nation?

3. Will the Jews return to their own land again? And if ſo, will their return be before or after their converſion?

4. If they are to be converted, then is it probable that the common means will effect it?

If any of your correſpondents will give their ſentiments upon theſe queſtions, they will perhaps oblige more of your readers than

CURIOSO.

April 9, 1797.

PERSECUTION

PERSECUTION EXPLODED.

A Fragment of a Letter written to Theodore Beza, who, like the reſt of the Reformers, did not underſtand aright the Doctrine of Liberty of Conſcience.

"YOU contend, that Scripture is a perfect rule of faith and practice, but you are all divided about the ſenſe of Scripture, and you have not ſettled who ſhall be judge. You ſay one thing, Stoncarus another. You quote Scripture, he quotes Scripture. You reaſon, he reaſons. You require me to believe you. I reſpect you: but why ſhould I truſt you rather than Stoncarus? You ſay he is a heretic: but the Papiſts ſay you are both heretics. Shall I believe them? They quote hiſtorians and fathers, ſo do you. To whom do you all addreſs yourſelves? Where is the judge? You ſay the ſpirits of the prophets are ſubject to the prophets; but you ſay *I* am no prophet, and I ſay *you* are not one; who is to be judge? I love liberty as well as you. You have broken off your yoke, allow me to break mine. Having freed yourſelves from the tyranny of papiſh prelates, why do you turn eccleſiaſtical tyrants yourſelves, and treat others with barbarity and cruelty, for only doing what you ſet them an example to do? You contend that your lay-hearers, the magiſtrates, and not you are to be blamed, for it is they who baniſh and burn for hereſy. I know you make this

excuſe: but tell me, have not you inſtilled ſuch principles into their ears? Have they done any thing more than put in practice the doctrine which you have taught them? Have you not told them how glorious it was to defend the faith? Have you not been the conſtant panegyriſts of ſuch princes as have depopulated whole diſtricts for hereſy? Do you not daily teach, that they who appeal from your confeſſions to Scripture, ought to be puniſhed by the ſecular power? It is impoſſible for you to deny this. Does not all the world know, that you are a ſort of demagogues, (or to ſpeak more mildly) a ſort of tribunes, and that the magiſtrates do nothing but exhibit in public what you teach in private? You try to juſtify the baniſhment of ſome, and the execution of others, and you ſeem to wiſh us to follow your example. God forbid! When you talk of your Lutheran confeſſion, and your Calviniſtic creed, and your unanimity, and your fundamental truths, I keep thinking of the ſixth commandment, *Thou ſhalt not kill.* Farewel, moſt learned and reſpectable Beza; take what I have ſaid in good part, and continue your friendſhip for me."

Happy would it have been for the world, if all Chriſtian miniſters had reaſoned like the mild and merciful Dudith, who was writer of the above letter. But, alas! What influence could he have with mankind? Beza, and Calvin, and Luther, and all other *orthodox* men, ſaid that *Dudith* was a *heretic.*

THE

THE JAW BONE OF AN ASS.

Thoughts on the 15th Chapter of Judges.

Continued from Page 128.

"THEN ſaid the Philiſtines, who hath done this? And they ſaid, Samſon, the ſon-in-law of the Timnite, becauſe he took his wife, and gave her to his companion; then the Philiſtines went and burned her and her father with fire.

Then ſaid Samſon unto them, ſince ye have done in this manner, ſurely I will avenge myſelf, and afterwards I will forbear. And he ſmote them leg upon thigh bone with a great ſlaughter. Then he went and inhabited a cave of the rock of rapacious birds, (*Oitam.*)

Then the Philiſtines came up and encamped in Judah, and extended unto the lower jaw, (*Lehi.*) And the men of Judah ſaid, wherefore came ye up againſt us? And they ſaid, to bind Samſon are we come up, to do unto him as he hath done unto us. Then three Chiefs of the men of Judah went to the cave of the rock of rapacious birds, (*Oitam*) and ſaid unto Samſon, knoweſt thou not that the Philiſtines are rulers over us? Why, therefore, haſt thou done thus unto us? And he ſaid, as they have done unto me, ſo have I done unto them. Then they ſaid unto him, to bind thee are we come, to give thee into the hand of the Philiſtines; and Samſon ſaid unto them, ſwear unto me,

leſt ye fall upon me yourſelves; and they ſaid unto him, no, but to reſtrain, we bind thee, and give thee into their hands, but we will not cauſe thee to be killed.

Then they bound him with two new cords, and came up with him from the rock, and went beyond the lower jaw. And the Philiſtines gave a loud ſhout to proclaim it; then ruſhed upon him the ſpirit of Jehovah, and cauſed the cords that were upon his arms to become like flax which was burnt in the fire, and his fetters were looſed from off his hands.

And he reached the moiſt, diſturbed, lower jaw, and he darted forth his hand, and took and ſmote with it a thouſand men: for Samſon ſaid, "With the diſturbed lower jaw, (*in*) dreadful confuſions, with the diſturbed lower jaw, cauſe to be ſmitten a thouſand men; and as he finiſhed theſe words, he darted forth the lower jaw from his hand; then he called the place, the projected lower jaw.

Then he thirſted exceedingly, and he cried unto Jehovah, and ſaid, thou haſt given into the hand of thy ſervant this great ſalvation; yet ſhall I die with thirſt, and fall into the hands of the uncircumciſed. Then the Aleim cleaved the *hollow*, which is in the *lower jaw*, and waters ſprang forth from it. And he drank, and his ſpirit returned, and he revived; therefore he called its name, "The Fountain of the Invocating," which is in the *lower jaw* even to this day."

Few

Few ſtudies would prove more beneficial to mankind, than ſuch as would ſo far tend to elucidate the hiſtory of ſociety, as to teach man how to bring the barbarous nations to an early ſtate of perfection, and uninterruptedly preſerve them in it for ſucceeding ages. But ſociety, like the individuals of which it is compoſed, will not learn but by experience. Trained from the ignorance of infancy to the refined judgment of maturity, its ſtrength is employed upon purpoſes of ambition, gain, or pleaſure; and, in a premature old age, it fondly thinks that it is able, by ſtimulatives, to prop up a decayed conſtitution, ready to periſh through extreme debility.

The period in which Samſon lived was in the youthful ſtate of the Jewiſh theocracy. Jehovah, with the kindneſs of a parent, had given them the beſt of laws, and the moſt paternal advice, but the folly of youth made them run riot. And having no chief magiſtrate to enforce the laws, and unite the families to each other, compacting the tribes into one ſolid body; every man, inſtead of obeying the laws, did that which was right in his own eyes. By the ſimplicity of their manners made virtuous, and by their living made vigorous; they became powerful under a David (who knew how to reward and puniſh, both to make regulations and enforce them.) He, trained up in the ſchool of revelation and adverſity, broke aſunder their jarring parties, united religion, intereſt, glory, and order, and made of them a great

great nation. Whilſt Samſon, poſſeſſing a knowledge of the laws of Jehovah, endowed with more than human ſtrength, and always made victorious, by the faith he had in the promiſed aſſiſtance of his God, could only become a terror to his enemies, but left his countrymen ſlaves to a nation, ſmaller in territory, but made ſtrong by diſcipline. Led away by headſtrong paſſions, ignorant how to rule himſelf, he was unable how to govern others. If this was not the caſe, could he have ſought to revenge himſelf on the Philiſtines for putting his wife and her father to death, when by ſo doing they had only enforced that ſentence which his conduct had declared them to deſerve?

Like the half civilized natives of the South-Sea Iſlands, the ſavage tribes of America, or the uncivilized inhabitants of Greece in the days of Hercules; Samſon, though he hated his wife, eſteemed his honour concerned in the revenging her death; and, it is ſaid, ſmote them "leg upon thigh bone, with great ſlaughter." Probably this expreſſion applies to the manner in which he did it, not by arms, but ſeizing them as they ran away in great terror, and, by an exertion of prodigious ſtrength, bending them backwards, and ſo killing them. After this he went and dwelt in a cave upon the top of the rock of *rapacious birds*, thus called, moſt probably, from the height of it being an harbour for birds of prey, and from its ſituation almoſt inacceſſible. Any one who has read

the

the voyages to the South-Sea Iſlands, whilſt their imaginations may realize the fortreſs of Samſon, may likewiſe diſcover in it another proof of the uncivilized ſtate of Judea in his time; a ſtrong corroborative argument in favour of the veracity of the hiſtorian.

"Then the Philiſtines came up and encamped in Judah, *and extended themſelves to Lehi.*" The word is applied to fortifications, and ſignifies to be looſe, diſengaged, and ſeems to imply that the outſkirts of the army reached "*to the lower jaw,*" or prominent part of the rock.

The Iſraelites, inſtead of being able to oppoſe the army of the Philiſtines, were in ſuch complete ſubjection as not even to think of it, only enquiring the reaſon for ſuch an hoſtile appearance; and ſo unhinged was their ſocial union, that they did not appear to have been acquainted with a circumſtance, which being done by him who judged Iſrael for twenty years, muſt, if ſociety had been in the leaſt degree connected, have been known from Dan even to Beerſheba. But upon the Philiſtines anſwering, by informing them, that, as liege Lords of the country, they wanted to puniſh their rebellious ſubjects, the men of Judah, like willing ſlaves, inſtead of owning the hand of Jehovah, and enliſting themſelves under the banners of Samſon, appear to have ſent only a deputation to him of three chief men belonging to the tribe of Judah. It is recorded, that in their journey through the wilderneſs, the Iſraelites marched

marched like a well ordered army, under the command of heads of fifties, hundreds, thouſands, &c. And from the frequent references to this ſubject we may learn, that when Joſhua ſettled them in the land of Canaan, it was under the ſame military form of government, every man being enrolled from the age of twenty to the age of ſixty, and liable, as a great national-militia, to be called forth to defend their country from invading enemies. In this manner England was conquered and ſettled by the Saxons; and excepting that there was not a diviſion of land by lot, and the conſequences that muſt ariſe from the want of it, in eſtabliſhing the old feudal ſyſtem, (which is the real foundation of what is called the Britiſh Conſtitution) we find no great diſſimilarity in the nature of the two governments.

The word *alep* not only ſignifies a thouſand, but likewiſe a chief, a leader, a head of a thouſand; and from this I infer, that not three thouſand men, but three heads of thouſands, went up to Samſon. Surely he would not have permitted three thouſand to paſs the narrow defiles that guarded the way to his fortreſs; although, knowing his ſtrength, he might permit three men, who were heads of the thouſands of Judah. And it is moſt likely, that when every man did what was right in his own eyes, they would not attend to ſubordination; therefore, like that of an half-pay Colonel, their ſituation was nominal, and without power; for even in the days of Samuel, Saul,

although

although choſen King, was under the neceſſity of uſing ſevere threats to aſſemble the army of Iſrael; which, had the heads of thouſands been always ready to aſſemble their troops, there would have been no occaſion for. Samſon exacts from them only an oath, that their officious fear might be checked, and their lives be preſerved. Perhaps, alſo, he hoped, that they, ſeeing the viſible manifeſtation of Divine power in his favour, might be rouſed from their ſtupor, own him their leader, and find that Jehovah was able and willing to deliver them from the yoke of their oppreſſors.

But whatever might be the motives of either party, and whether with three or three thouſand men, Samſon was bound, and led down to *Lehi* (*the lower jaw*) where the ſpirit of Jehovah came upon him, and cauſed the cords that were upon his hands to become like burned flax. Does this ruſhing of the ſpirit imply any thing like an outward viſible manifeſtation? Or doth it mean, that the ſtrength of Samſon was ſo encreaſed, that the ſtrong new cords became like flax before it? At the ſight of Samſon bound, and led down a priſoner, to be delivered into their hands: the Philiſtines, who were at the foot of the hill, by a loud ſhout, proclaimed it to the reſt of the army; when Samſon, who had come juſt beyond the *lower jaw* (a part of the rock ſo called) feeling the influence of the ſpirit of Jehovah, darted forth his hand, and ſeized a part of the *lower jaw*, a projecting crag of the

the rock, that was already ſhattered, or partly broken; and offering up a prayer, "that it might dreadfully confuſe and diſturb them, and ſlay a thouſand men," he then hurled it down upon them. It is probable that the whole rock had but one paſſage to its fortreſs, by which circumſtance it became a proper retreat for Samſon. And when the Philiſtines ſhouted for joy at the ſight of their mighty enemy bound and fettered, it is not to be doubted but they ran with eagerneſs up the paſſage to meet him, and that the broken rock, as it rolled down the declivity, daſhing from crag to crag, and carrying deſtruction in its progreſs, might with eaſe overwhelm a thouſand men.

And when he had finiſhed his prayer, he caſt forth *Lehi* (*the jaw*) with all his might, as he would caſt forth a javelin from his hand. And "he called the place *Ramath Lehi*," *i. e.* the projected lower jaw, or lower jaw ſhot forward, in alluſion to his caſting the part of the rock down the declivity; which name it cannot be conceived he would have given to the place, had he ſlain a thouſand men there with the jaw-bone of an aſs literally.

A perſon in a fit has a preternatural exertion of ſtrength, which always occaſions intenſe thirſt; thus Sampſon, having had his ſtrength preternaturally exerted, in rending off and caſting down the fragment of the rock, became ready to periſh with thirſt. Upon which lamenting it, he called upon Jehovah, who

who cauſed a ſpring that was under the part of the rock which he had broken off, to burſt forth. It muſt be remarked, that the hiſtorian particularly notices that it was moiſt; the rock hid the ſpring, the breaking off the rock cauſed it to lay near the ſurface, and the power of Jehovah, at the requeſt of Samſon, cauſed it to burſt forth—who, to ſhew his grateful recollection of divine mercy, called it "The fountain of the invocating," or given in anſwer to prayer. Had this fountain literally been in the jaw bone of an aſs, ever flowing, as it muſt have been according to the common tranſlation, in a country hot as was Judea, and bordering upon the Arabian deſarts, the poſſeſſor of it would have had a treaſure ſuperior to the purſe of the renowned Fortunatus.

Had Sampſon with the jaw bone of an aſs ſlain a thouſand men, ſurely the whole army of the Philiſtines muſt have been diſcomfited, or he would have flung away his arms before he had obtained the victory. How then came he to dread falling into the hands of the Philiſtines through the violence of his thirſt? But if the havoc he made amongſt the Philiſtines, was upon the vanguard of the Philiſtine's army, he might dread the conſequences, if his ſtrength had not been reſtored. A.

EXPOSITION

EXPOSITION OF JOB. II. 4.

Skin for Skin, yea, all that a Man hath, will he give for his Life.

BEFORE the invention of money, trade uſed to be carried on by barter, that is, by exchanging one commodity for another. The man who had been hunting in the woods for wild beaſts, would carry their ſkins to market, would exchange them with the armourer for bows and arrows. As theſe traffickers were liable to be robbed, they ſometimes agreed to give a party of men a ſhare for defending them, and ſkins were a very ancient tribute. With them they redeemed their own ſhares of property, and their lives. It is to one or both of theſe cuſtoms that the text alludes as a proverb.

Imagine one of theſe primitive fairs. A multitude of people from all parts, of different tribes and languages, in a broad field, all overſpread with various commodities to be exchanged. Imagine this fair to be held after a good hunting ſeaſon, and a bad harveſt. The ſkinners are numerous, and ſkins cheap—wheat, the ſtaff of life, is ſcarce, and the whole fair dread a famine. How many ſkins will a man give this year for wheat, without which, he and his family muſt inevitably die? Why, each would add to the heap, and put *ſkin upon ſkin, all* THE SKINS that a man hath, will he give for his life. Imagine the

the wheat growers, of which Job was one, carrying home their ſkins which they had taken for wheat. Imagine the party engaged to protect them, raiſing the tribute, and threatening, if it were not paid, to put them to death. What proportion of ſkins would theſe merchants give, in this caſe of neceſſity? *Skin upon ſkin, yea all* THE SKINS *that they have, will they give for their lives.* The text then is a proverb, the meaning of which is, that a man will ſave his life at any rate.

MORAL AGENCY.

Walworth, Thurſday Evening, March 23, 1797.

MY DEAR SIR,

I Certainly ſhould never have thought of putting my ideas upon the preſent ſubject into writing, had you not deſired me ſo to do; but I cannot keep them back after you have called for them; I ſhall therefore endeavour, briefly, to ſtate the progreſs of my thoughts on the very intereſting queſtion, "whether "man be a *Moral* Agent, or whether he be the child "of inevitable deſtiny." I ſay moral agent, becauſe I fully acquieſce in the propriety of the diſtinction you made, between a *free* and a moral agent, the former term can only, in its utmoſt extent, be applied to that Being who worketh after the counſel of his own will among the armies of Heaven, and among the children of men. None can ſtay his hand or ſay

unto him what doeſt thou? It is, however, far otherwiſe, even with the *beſt* of men, whom we find ſaying, the good which I *would* I do not; but the evil which I *would not* that I do. If then, there is a law which often prevents the free exerciſe of our *own* minds, ſurely it is highly improper to call man a *free agent*, who is bound and controuled by ſo many outward objects.

Being educated a Calviniſt and taught that of myſelf I could do nothing, which doctrine was continually enforced by my good mother, I of courſe entered into life with no ſtrong notions of the moral powers of man. It, however, fortunately happens, that the inlets of truth into the human mind are ſo numerous, that it will find its way even into the moſt prejudiced, at times and ſeaſons. I often rejoice at this conſideration. Hence it is, that we find men often acting in the concerns of life and in their intercourſe with each other, contrary to their ſyſtems. Thus, though taught to conſider myſelf merely a paſſive being in a religious point of view, yet I was conſtantly treated as an accountable being capable of doing good or evil, and threats and promiſes addreſſed to me, which I truſt, have not entirely failed of their effect. About twelve years ago, I was drawn into correſpondence with a young man who had imbibed the doctrine of philoſophical neceſſity, and, on this ground, juſtified *ſuicide*. A deſire of reclaiming him from this error led me into a train of argument, wherein I attempted

to

to prove that a man was accountable for his actions, and that he poſſeſſed the power of doing good or evil. But this was contrary to my ſyſtem, and not having at that time thoroughly inveſtigated the ſubject, I found I could not reply ſatisfactorily to his arguments, and therefore dropped the correſpondence, leaving him in poſſeſſion of the field, and carrying away a contamination which afterwards ſpread over me, and gave me a ſtrong bias to the ſentiments I had oppoſed.

It was not till a conſiderable time after, I received the Doctrine of the Reſtitution of all things, that I entirely got rid of the idea that God was the author of all the thoughts, words and actions of his creatures. I uſed often to reaſon with myſelf thus: God fills all ſpace, there can therefore be room for nothing elſe, univerſal nature is, "*but the varied God*" (Thompſon's Hymn)—I cannot prevail upon myſelf to write the concluſions theſe premiſes led me to; but I aſſure you, I was often ſo bewildered, that I think a little more would have diſtracted me. However, by attending Mr. Winchester's Miniſtry, my prejudices by degrees melted away; I began to find that the whole tenor of the Scripture implied, that man was an accountable being, that, as ſuch, exhortation, warnings, promiſes, and threatnings were addreſſed to him. I then began to read a few works upon the ſubject; Dr. Saunderſon, Dan. Taylor's Friendly Concluſion, and latterly the Chevalier Ramſay's

Book, and his Travels of Cyrus; these last set me completely at ease.

I really am persuaded, Sir, that there are some things which are *too high* for human investigation, and which we do well not to pore upon. Of this kind, I conceive, are the manner of the divine existence, the mode of creation, and the nature of the soul.—Perhaps this opinion is owing to my own peculiar imbecility: but I confess I feel great relief in turning my thoughts from these subjects to those which are more within my grasp. Besides, I do not find that the Scriptures contain those nice metaphysical disquisitions, which some of our moral philosophers seem so fond of. On the subject of Moral Agency, the great Locke said, "I have long given up all "thoughts of combining Omnipotence in God and "Free Agency in man, and conclude, that if an "Omnipotent Being be capable of creating a Free "Agent, then man is free, though I see not the way "of it." (Locke's Letters, p. 24.) The Scriptures take some great leading truths for granted, without attempting to prove them, such as the Being of God, and (I think) the Moral Agency of Man. If there be any truth implied in all the Scripture, I think this last is one, it is the ground of all the addresses of God to man. Although I cannot comprehend the manner in which the great *first cause* could give to the works of his hands, a power of acting in many cases contrary to his approbation; yet as the admission of this

this idea ſolves all the difficulties about the origin of evil, the preſent diſorders of the world, and thoſe future judgments which we are taught to expect, I moſt joyfully receive it, as one of the moſt valuable of truths: without it, the Reſtoration itſelf, would loſe half its beauty, for the pains and ſufferings of the preſent life, and the tremendous agonies of the ſecond death, muſt be the wanton exerciſe of arbitrary power if man acts from inevitable neceſſity. But if man poſſeſſes a ſelf determining power, and is capable of chooſing good or evil, then his preſent and future condition is accounted for, and the Divine Character is fully cleared. This opinion is not only founded on Scripture (which I ſhould not fear to examine on the ſubject) but is alſo agreeable to the common ſenſe of mankind, and continually acted upon in our dealings with each other. It does not appear more difficult than the idea of a *Being* diſtinct from God; indeed the notion of neceſſity, and that the univerſe is but one ſubſtance, ſeem inſeparably connected; but what uncomfortable and monſtrous conſequences will this opinion lead to. After all, Sir, I am obliged to repeat my former obſervation; the modus whereby the ſoul acts in any caſe, contrary to the Divine will, is beyond the power of my mind to conceive: it will be fruitleſs to attempt to inveſtigate it; and therefore I will not meddle with things that are too high for me. This concluſion may not ſuit the pride of man which wants to under-

ſtand the firſt principles of things; but if I am to continue *compos mentis*, it muſt be mine.—A patient and diligent attention to the various facts which come daily under our notice; and, among the reſt, of our own minds will, I conceive, lead us to the knowledge of general principles ſafely and ſurely: but to get a few facts, and then ſet about to eſtabliſh maxims, will entangle us in difficulties and ſhut us up from the truth. Much has been known of phyſics by experimental philoſophy—much may be known of the nature and properties of the ſoul, by ſtudying its actions—much may be known of God, by a ſimple attention to his works and his word.

But though I contend that the moral agency of man is the only principle which can explain the preſent ſtate of things, or clear up the character of God, yet in my view, his ſelf-determining power may be increaſed or diminiſhed, ſo as almoſt to be loſt. Some caſes there are, in which we cannot exerciſe it.—if we open our eyes, we cannot help ſeeing the objects before us—if we go within the vortex of a whirlpool, we cannot prevent it from ſwallowing us up.—but we may have it in our power not to open our eyes, or not to go within the vortex. If Stephen's perſecutors had liſtened to him, they could not have ſtoned him—to enable them ſo to do, they ſtopped their ears. The officers who were ſent to take Jeſus, could not lay hands upon him, becauſe they came under the faſcinating power of his eloquence—to

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have obeyed their orders, they muſt, like Stephen's murderers, have ſtopped their ears. As there are ſome circumſtances which infallibly draw us on to good, ſo there are ſome which infallibly draw us on to evil; ſuch is the ſin againſt the Holy Ghoſt—having committed it, we have paſſed the verge of a precipice, whence we muſt fall into perdition. Jeſus ſaid to ſome characters in his day—How can ye eſcape the damnation of hell? Self-indulgence will weaken the moral faculty, and materialize the ſoul, ſo that its ſelf-determining power may be nearly loſt; but ſelf-denial will ſtrengthen to ſuch a degree, that matter ſhall become obedient to ſpirit, and take whatever form the mind ſhall pleaſe. It would not be difficult to illuſtrate this idea by facts—How do the various diſorders, engendered by ſenſuality, bind us as with a chain! And what aſtoniſhing feats of maſtery will not the exerciſe of virtue enable men to perform!

As I am not in the habits of writing my ſentiments frequently, I cannot expreſs all my thoughts upon this ſubject—and perhaps what has been written, is but little to the purpoſe. It will however, I hope, ſerve to prove my willingneſs to comply with your intimations, and it will alſo afford me an occaſion to aſſure you of the affectionate regard with which I remain, My dear Sir,

Moſt reſpectfully Your's,

B. J.

Liſt of Writers upon the Reſtoration, continued from Page 106.

DR. Thomas Newton, Biſhop of Briſtol, and Dean of St. Paul's, London, he died in February, 1782. He was a man of eminent learning, and exceedingly well acquainted with the Scriptures, eſpecially with the prophetic part of them. His Diſſertations on the Prophecies are a well known work, and moſt juſtly eſteemed. The argument for the divinity of Scripture, taken from the fulfilment of prophecy, is, by the Biſhop, repreſented with great force. If the levity of the preſent age would ſuffer itſelf to attend to this argument, the torrent of infidelity would be immediately ſtopped, as it is a theme that cannot be exhauſted, but goes on with increaſing force, according as Providence realizes the truth of prophecy by its fulfilment.

If any ſtudent in divinity would have a general and connected view of this important ſubject, let him read Biſhop Newton upon the Prophecies *that have been fulfilled*, with Mr. Wincheſter's Lectures upon the Prophecies, *which remain to be fulfilled*. In his Diſſertations on Future Puniſhment, he in the plaineſt manner, declares his belief of the *reſtitution* of all things, as a doctrine congenial with the divine perfections, and with the general tenor of Scripture.

The late Dr. George Cheyne, a phyſician of great learning and abilities—in the character given him in the

the Encyclopœdia Britannica, it is ſaid, that a ſpirit of piety and benevolence, and a zeal for the intereſts of virtue, are predominant throughout his writings. An amiable candor and ingenuity are alſo diſcernible, and led him to retract with readineſs, whatever appeared to him to be cenſurable in what he had formerly advanced. He ſeems to have held the univerſal doctrine upon philoſophical grounds. In his Philoſophical Conjectures on the *original animal body*, page 27, he ſays, 'Our whole *creation*, our entire '*ſyſtem*, in regard to our defaced and ſpoiled *planet*, 'labours like ſlaves at the oar, is in travail, and in a 'perpetual *fermentation* and *effervescence*, as in a ma-'lignant fever, working for a *criſe* and delivery. 'Some individuals may be delivered ſooner, ſome 'later, according as their expiation and purification 'is perfected; and at laſt the whole ſyſtem, and all 'its inhabitants, muſt naturally and neceſſarily, but '*harmoniouſly* or analogically, and according to ge-'neral laws, undergo ſome great and violent *criſe*,' 'and an univerſal *goal-delivery* will be brought 'about; but when and how this will be accompliſhed, 'is beyond conjecture; "*a thouſand years are but as* "*a day here*, and the ways of the *Almighty* are paſt "finding out." The following anecdote is related of him—That his youth had been ſpent in cloſe ſtudy, and in great temperance; but coming to ſettle at London when about thirty years old, and finding the younger gentry and free livers to be the moſt

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eaſy of acceſs, and moſt ſuſceptible of friendſhip, he changed on a ſudden his former manner of life, in order to force a trade. The conſequence was, that he grew daily in bulk, and in intimacy with his gay acquaintance, arriving in time to ſuch an enormous ſize, that he exceeded thirty-two ſtone weight, and he was obliged to have the whole ſide of his chariot made open to receive him into it; he grew ſhort-breathed, lethargic, nervous, and ſcorbutic, ſo that his life became an intolerable burden. In this deplorable condition, after having tried all the power of medicine in vain, he reſolved upon a milk and vegetable diet, the good effects of which quickly appeared. His ſize was reduced almoſt a third, and he recovered his ſtrength, activity, and cheerfulneſs, with the perfect uſe of all his faculties. In ſhort, by a regular adherence to this regimen, he lived to a mature period, dying at the age of 72. This is a ſtriking proof, that much more may be done towards reſtoring health by regimen, than by medicine.

Muralt, author of the World Unmaſked, or the Philoſopher the greateſt Cheat, in 2 vols.

This writer, I believe, was a *Frenchman*, but as his work is in *Engliſh*, we mention him. In the 2d edition, vol. ii. page 30, we read as follows: 'Jeſus 'Chriſt came to *ſave all men*, and this is repeated in 'almoſt every page of the New Teſtament.

'It is true, that among the divines who maintain 'the eternity of torments, thoſe called Calviniſts un-

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'derſtand by *all men* the elect choſen out of all nations, and the Arminians take the words as a proof 'that God offers all men the grace neceſſary for ſalvation: but ſuch divines as deny the eternity of 'hell torments, and have a better title to the denomination of *Univerſaliſts* than the former, believe, 'that as God has declared his deſire that all men 'ſhould be ſaved, ſo he will accompliſh it in its utmoſt extent. He expreſſes, ſay they, a poſitive 'will, which ſooner or later will have its effect, and 'not a bare wiſh that all men may be ſaved. Let us 'come to ſomething more particular. Jeſus Chriſt 'came to reſtore all things; of which mention is 'made Acts iii. 21. But if he ſaves only a ſmall remnant, all things are ſo far from being reſtored, that 'there would be but a handful ſo reſtored, whilſt the 'multitude would continue eternally in diſorder and 'confuſion, &c.'

In the courſe of his piece this author ſhews, that the ſentiment of eternal miſery is a great cauſe of Deiſm among many thinking men. He alſo hints at another thing, which deſerves much conſideration, viz. That the controverſy betwixt the Calviniſts and the Arminians can never be brought to a concluſion, nor the Scriptures be ever ſhewn as conſiſtent with themſelves, but upon the ground of the Univerſal Reſtoration.

Francis Leiceſter, A. B. formerly of Peter-Houſe College, Cambridge. He was ſome time curate of St.

St. Thomas's Cliff and of all Saints, Lewes. In 1788, he publiſhed two good ſermons, intitled, 'Chriſt glorified in the ſalvation and reſtoration of all mankind.' In page 69 of which work he ſays, 'But the Scripture which crowns all, and the laſt which I ſhall bring into proof is Rev. v. 13. Here every creature which is in Heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, are heard ſaying, bleſſing, and honour, and glory, and power, be unto Him that ſitteth upon the throne, and unto the Lamb for ever and ever. Here all creation is at his feet, and that not with tears in their eyes, or petitions in their hands; not with crying and ſupplications, or weeping like John, in ch. iv. becauſe things were hidden and kept ſecret; but with joy in their hearts, and praiſes in their mouths; with melody on their lips, and hallelujahs on their tongues; with looks and countenances full of ſatisfaction and delight; and their faces, inſtead of gathering blackneſs, turning into paleneſs, or being covered with ſhame and confuſion (as once was the caſe with ſome of them) they all now ſhine as the Sun, replete with light, life, and love, full of ecſtacy and rapture! And that becauſe the book written within and on the backſide, and ſealed with ſeven ſeals, is now opened and unſealed, and all things revealed and explained. Their own caſes particularly unfolded to their view, with all the ways and means their loving Saviour took to bring them

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to the ſituation they are now in, with other miracles of grace and love, &c. Where then there is *univerſal praiſe and thankſgiving, univerſal harmony and love, and both Heaven and earth ſounding and reſounding acclamations of joy and peace, there muſt be univerſal ſalvation.*'

THE METHODISTS.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

I Have for ſome years ſeen with great pleaſure the ſucceſs of the Methodiſt connection. The great circulation of the Arminian Magazine eſpecially has given me peculiar ſatisfaction. I have long thought that Rev. iii. 8. was applicable to that pious body of people. 'Thou haſt kept my word, and haſt *not denied my name!* Now what is the *name* of the Son of God that is there mentioned? We know that he hath many names, all of them expreſſive of power, or truth, or love. But there is one great name of Chriſt, which ſeems particularly to be meant here. Now if we can find ſome name of the Mediator in which his glorious character is moſt fully expreſſed, this will bid fair to be the name in queſtion. When the angel announced the birth of Chriſt to Joſeph, he ſaid, 'And thou ſhalt call his name *Jeſus*, for he ſhall ſave *his people* from their ſins!' The common gloſs

given to this phrase, '*his people*,' is, all the elect, or, all who believe in him. It is of little importance which of these interpretations are received, for the Calvinist says, all who are elected will believe, and the Arminian says, all who believe are elected. But, Sir, I beg leave to say, that the phrase '*his people*,' means the *Jewish people*. I could produce, perhaps, fifty texts in which it is so taken. Let me mention a few. Deut. xxxii. 43. compared with Rom. xv. 10. here the phrase is expressly descriptive of the Jews. Psal. iii. 6 and 9. here the Jews are called *his people*, distinguished from the Heathen, whose land they inherited; and as being in covenant with God, which was peculiar to them. Luke i. 68. here the context determines, that it is the redemption of the Jewish people which is spoken of, as it does also in ver. 77 of the same chapter. Again, Luke vii. 16. the phrase *his people* is expressly meant of the Jews. See also Heb. x. 30. with Deut. xxxii. 36. and Psal. l. 4.

I think, Sir, it might easily be proved from Scripture that there is a redemption, judgment, reward, and punishment of the Jewish people, peculiar to themselves, not to the exclusion of the Gentiles, but distinct from them. I rest assured then, that the above words of the angel describe the salvation which was to come upon the *Jewish people* through him, and on which account he was to be called *Jesus, i. e.* Saviour. This salvation of *his people*, the Jews, may be viewed in its progress, as first, in them that em-

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braced the Goſpel in its firſt promulgation. Theſe were very few comparatively, for he came to his own *people*, and his own *people* received him not. This ſalvation, therefore, was very partial, in regard of the number to whom it extended, but to as many as received him, to them gave he power to become the ſons of God. To them, therefore, he was *Jeſus*, the Saviour from ſin. Secondly, When he cometh again, then the Jewiſh Nation (who ſtill lay under the guilt of his blood) ſhall ſee him whom they have pierced, Rev. i. 7. Zech. xii. 10. They ſhall mourn, and it ſhall be a gracious mourning, cauſed by pouring out the ſpirit of grace and of ſupplications, and in that day there ſhall be a fountain opened to the *houſe of David*, and to the *inhabitants of Jeruſalem*, for ſin and uncleanneſs. Zech. xiii. 1. It is then that all (living) Iſrael ſhall be ſaved. Rom. ii. 26. This will be a great ſalvation of his Jewiſh people. Then will he be known eminently as *Jeſus*, the Saviour from ſin. But yet, even when this great work is done, *all his Jewiſh people* will not be ſaved, for it will yet remain that the great multitudes which have died in their unbelief will be in condemnation. Therefore, that Chriſt might appear to be *Jeſus*, in the fulleſt ſenſe, to his *Jewiſh people*, we are informed that God concluded them *all* in unbelief, that he might have mercy upon *all*. Rom. xi. 32. Here it appears that as *many* of the Jews as were ſhut up in unbelief, *ſo many* ſhall the mercy of God extend unto. Then will the

the name *Jeſus* be fully known to the Jews. But, the angel did not anounce him to *Joſeph* as the Saviour of any but *his Jewiſh people*, yet his ſalvation is not confined to them. He is the ſalvation of God to the ends of the earth. His birth will not be glad tidings to the Jewiſh people only; but it ſhall be ſo to all people, becauſe he is a *Saviour* Chriſt the Lord. In him ſhall *all* the *nations*, *kindreds*, and *families* of the earth be bleſſed. It appears he ſhall bear the name *Jeſus* to all. The greateſt of all the names of Chriſt is *Jeſus*. We are informed that the Father hath exalted him above every name that is named, not only in this *age*, but in that alſo which is to come. Epheſ. 1. 21. And God hath given him a name, which is above every name, that *in* the name *Jeſus* every knee ſhould bow, of things in heaven, and things in earth, and things under the earth, and every tongue confeſs, that *Jeſus* Chriſt is Lord to the glory of God the Father. Thus, Sir, you ſee that the name *Jeſus*, is the greateſt of all the Mediator's names. It is the name in which he will ſave his Jewiſh people from their ſins, and in which alſo, he will be the ſalvation of God, even to the ends of the earth.

You will perhaps aſk, what has all this to do with the Methodiſts? I anſwer, much, very much, in my judgment. For they have long contended for the *univerſality* of redemption in the blood of Chriſt. I do not mean to ſay, that they have taught the reſtitution of all things to holineſs and happineſs in Chriſt Jeſus;

Jeſus; (though there are ſome ſtrong intimations of this great truth in ſeveral of their writings, which I may poſſibly trouble you with ſome other time) but they have aſſerted the ſufficiency of atonement for *all*, that it was deſigned for *all*, that it is offered to *all*, that *all* may have ſalvation, if they will. Thus, Sir, they have not *denied* the Mediator's great name, *Jeſus*. Some Chriſtians have, I think, denied this, and ſeemed to take a pleaſure in reſtricting the mercy of the Moſt High, aſſerting that Chriſt did not die for *all*. I have often thought that our Methodiſt friends are harbingers of the appearance of the kingdom of Chriſt, which ſhall univerſally prevail on the earth. In which ſtate the fulneſs of grace ſhall be underſtood and owned among men. And it is with concern that I ſee theſe champions for the univerſality of the love of God ſtopping ſhort, as though they were jealous of the truth of their premiſes.—That they have ſtopped ſhort is evident, not only in the great oppoſition, which many among them make to the doctrine of the reſtitution of all things (which is only the proper reſult of their own premiſes) but alſo, they have this year changed part of the *Title of their Magazine*. Their Magazine has continued above twenty years, and the latter part of its Title has run thus, 'Extracts and Original Pieces upon *Univerſal Redemption*.' Now, Sir, they have altered the Title *this year*. And it now runs thus, 'Extracts and Original Pieces upon *General Redemption*.' Any perſon may be ſatisfied of this, by conſulting the Arminian

Magazine for January 1797, and the firſt number of any former volume. As I apply, Rev. iii. 8. eminently to our Methodiſt brethren, ſo I cannot help thinking that the 11th verſe of the ſame chapter has reference to them. '*Hold faſt what thou haſt*, let no man take thy crown.' What can be the reaſon, Sir, for their above alteration? Does it not look very much like giving up, a part at leaſt, of what *they had?* How are we to account for this? Had they not conſidered their premiſes years ago? I think that Mr. J. Weſtley did, many years ago, ſee the natural reſult of Arminian principles, and that he knew that the *Univerſal Reſtoration* of all lapſed creatures would neceſſarily follow.

If you, Sir, think this letter worth inſerting in your Miſcellany, I will, at ſome future time, give proof of the above from Mr. Weſtley's writings.

In the mean time I remain, Sir, your's, &c.

SENEX.

POETRY.

IMPROMPTU THOUGHTS

At the Prayer-Meeting in the Tabernacle, on Good-Friday, the 15th April, 1797.

ON ENTERING THE TABERNACLE.

I.

WHITFIELD once within this place,
To ſinners made ſalvation known;
To ſinners ſhew'd Jehovah's face,
Without one ſingle angry frown.

II. But when the ſervant of the Lord
By ſyſtem led, curtail'd his love,
Angels with pity liſt'ning heard,
While Satan's laughing hoſt approve.

III.

III. Soon may the happy time arrive
When here, the All-redeeming God,
May teach mankind like him to live,
And ſpread from hence his love abroad.

IV. Then ſhall theſe walls thy glory fill,
And Chriſt from hence exalted be;
Here ſhall his ſervants root out ill,
By thy vaſt love, O Deity!

V. Whitfield from Heav'n ſhall then look down,
And raiſe new praiſes to thy name,
Rejoic'd to find thy love made known,
And all mankind thy praiſe proclaim.

AFTER THE FIRST HYMN.

I. WHEN unto thee my God I ſing,
Let ſacred truth dictate the ſong;
Ne'er may I ſoar on fiction's wing,
Or force my mournful notes along.

II. But let me ev'ry thought ſurvey,
Feel all my wants and know thee good,
And take by faith the living way
To Heav'n, thro' Jeſu's cleanſing blood.

AFTER THE FIRST PRAYER.

Amen, Jehovah hear the pray'er,
Teach all mankind themſelves to ſee,
Their guilt to own, to thee draw near,
Thou All-reſtoring Deity.
Then ſhall we not each other blame;
But know mankind one family,
Like one unite to praiſe thy name,
And leave each other's conſcience free.

After the Second Prayer, and during the Exhortation.

I. HEAVENLY FATHER hear our pray'r,
To thy ſervants now draw near,
All our hearts unto thee flee,
Make us of one mind with thee.
No divided int'reſt prove,
Join with Chriſt to ſpread thy love.

II. Ev'ry day, oh Lord, is thine,
Each proclaims thy hand divine:

We

We thro' each thy goodneſs prove,
Strive in all like thee to love.
Proud our Saviour's croſs to own,
Gladly worſhip at thy throne.

III. Chriſt has all our ſins took up,
He is ev'ry day our hope.
We thro' him triumphant riſe,
Seize the great Millenial prize:
Glorious with our Saviour reign,
His bright crown and prieſthood gain.

IV. Hark, ye ſinners! liſt'ning hark!
Finiſh'd is ſalvation's work:
Jeſus reigns, he all directs,
All his ſervants he protects;
Let us then his glory raiſe,
Gratefully obey and praiſe.

THE CONCLUSION.

Aloud your voices raiſe,
Jehovah's praiſes ſing;
Omnipotent in all his ways
Is the eternal King.
Our ſtrength we dare not truſt,
Thou art our confidence,
Almighty, glorious, wiſe, and juſt,
Our only ſure defence.

II. May all thy will be done,
Fulfil each vaſt deſign,
Make all creation Thee to own,
And take the Chriſtian's ſign:
Make them thy Chriſt obey,
And own his regal pow'er,
That all may know his upright ſway,
And Thee thro' him adore.

III. All hail, Almighty Lord,
Great King of Kings art thou!
Spread wide the knowledge of thy Word,
And lay all error low:
Erect thy lofty throne,
March on, all-conq'ring King;
That all thy works thy love may own,
And glad obedience bring.

THE

UNIVERSALIST's MISCELLANY

FOR

MAY, 1797.

EXTRACT FROM HENDERSON.

TO THE EDITOR,

SIR,

I know not whether the Work in which the following extract is contained, has come under your obſervation: but at any rate the arguments it contains in favour of the Reſtoration entitle it to a place in your Miſcellany. The author's name is John Henderſon.

I remain your brother for Chriſt's ſake,

ORIGEN.

HE argues in the following manner. 1ſt. I lay it down as a maxim to be doubted by few, and denied by none, that whoſoever doth any thing, foreſeeing the certain event thereof, willeth that event. If a parent ſend children into a wood wherein grow poiſonous berries, and *certainly know* that they *will* eat of them, it is of no importance in the conſiderations of common ſenſe, that he cautions, forewarns, or that

they, having free will, *may* avoid the poiſon. Who will not accuſe him of their death in ſending them into circumſtances where he foreknew it would happen? God foreknows every thing; to his knowledge every thing is certain. Let us ſuppoſe him about to create twenty men: he knows ten of them (or any number) will become vicious, therefore damned, thence inherit the unceaſing penalty. Who doubts that in ſuch a caſe he *wills* the *end*, who being almighty and all-knowing, does that without which it could not come to paſs? But *He* hath ſworn by himſelf, for *he* could ſwear by no greater, that *he* willeth not the death of him that dieth; that is, *he* willeth it not as death finally, or ſimply, or deſtruction irrecoverable. And if it occur, it is a part of his economy of grace, a miniſtration unto life; for *he* hath declared, that his will is, that all ſhould be ſaved; therefore, the doctrine which forges any contrary will, falſifies ſupreme, unchangeable truth. And were not reaſon on my ſide, I ſay to all objecting reaſoners, "Let God be true, and every man á liar." I need not add what a very different view is preſented from the doctrine I defend.

2dly. I lay it down as another indubitable maxim, that whatſoever is done by a Being of the Divine attributes, is intended, (by his goodneſs) conducted, (by his wiſdom) and accompliſhed, (by his power) to a good end. Now all poſſible good ends may be enumerated under three words—Honour, pleaſure, benefit;

benefit; and every one to whom good can accrue from endleſs puniſhment, muſt be either *puniſher*, *puniſhed*, or *fellow-creature* to the *puniſhed*. Let us try every one of the former three to each of the latter.

1ſt. The *puniſher*. Would it be greater *honour* to the *puniſher* to have his creatures miſerable than happy? I will venture to ſay by proxy for every heart, No. Would it be a greater *pleaſure*? No; and *benefit* to him can be none.

2d. *Puniſhed*. Endleſs puniſhment can be neither *honour*, *pleaſure*, nor *benefit* to them, though puniſhment on my ſcheme will be of endleſs benefit.

3rd. The *fellow-creatures*. It will be as *honourable* to them as to have one of their family hanged. If they have *pleaſure* in it, they muſt have a diabolical heart, and muſt, by the juſt ſearcher of hearts, be committed to the place prepared for the Devil and his angels. *Benefit* they can have none, except ſafety, and that is fully anſwered by the great gulph, by confinement till reformation.

As then unceaſing torments can anſwer no poſſible good end to any one in the univerſe, I conclude them to be neither the will nor the work of God. Could I ſuppoſe then, I muſt believe them to be inflicted by a wantonneſs, or cruelty, which words cannot expreſs, nor heart conceive. But let this be the comfort of every humble ſoul, known unto God are all his works; the Judge of all ſhall do right; and He ordereth all things well. It hath pleaſed him to re-

concile *all things* to *Himſelf*. Therefore, to him ſhall bow *every* knee, and *every* tongue ſhall ſay, "In the Lord I have ſtrength, and I have righteouſneſs."

Friday, April 28, 1797.

NATURAL HISTORY.

Continued from page 132.

HUMAN invention has been exerciſed for ſeveral ages to account for the various irregularities of the earth. While thoſe philoſophers mentioned in the laſt chapter ſee nothing but beauty, ſymmetry, and order, there are others, who look upon the gloomy ſide of Nature, enlarge on its defects, and ſeem to conſider the earth on which they tread as one ſcene of extenſive deſolation. Beneath its ſurface they obſerve minerals and waters confuſedly jumbled together; its different beds of earth irregularly lying upon each other; mountains riſing from places that once were level, and hills ſinking into vallies; whole regions ſwallowed up by the ſea, and others again riſing out of its boſom; all theſe they ſuppoſe to be but a few of the changes that have been wrought in our globe, and they ſend out imagination to deſcribe it in its primeval ſtate of beauty.

It ſeems to us that theſe philoſophers, in a general view of it, have got a true idea of the former and preſent ſtate of the earth. Tradition, probably, whoſe

ſource

ſource was revelation, furniſhed them with their firſt thought of what the earth *was*, and *is*. Obſervation diſcovering evident marks of confuſion in the preſent appearance of things, it is eaſy for them to conclude that the earth has undergone ſome vaſt and afflicting change. Revelation, which in our view contains the true principles of ſcience, gives a particular account of this change; nor do we think that the various appearances upon the ſurface, and in the bowels of the earth can be rationally accounted for, but by admitting the Moſaic hiſtory of the Deluge.

It would be tireſome to our readers to bring forward all that has been ſaid by the ſyſtem makers. Burnet, Whiſton, Woodward, Buffon, &c. have each invented and promulged their ſyſtem, and have had their admirers and oppoſers. Perhaps it may not be improper to give the outlines of each. Burnet ſays the earth was at firſt a fluid maſs, a chaos compoſed of various ſubſtances, differing both in denſity and figure; thoſe which were moſt heavy ſunk to the center, and formed in the middle of our globe an hard ſolid body; thoſe of a lighter nature remained next; and the waters, which were lighter ſtill, ſwam upon its ſurface, and covered the earth on every ſide. The air, and all thoſe fluids which were lighter than water, floated upon this alſo, and in the ſame manner encompaſſed the globe; ſo that between the ſurrounding body of waters and the circumambient air, there was formed a coat of oil, and other unctuous

ſubſtances, lighter than water. However, as the air was ſtill extremely impure, and muſt have carried up with it many of thoſe earthly particles with which it once was intimately blended, it ſoon began to defecate, and to depoſe thoſe particles upon the oily ſurface already mentioned, which ſoon uniting together, the earth and oil formed that cruſt, which ſoon became an habitable ſurface, giving life to vegetation and dwelling to animals.

The good Doctor ſays, that the earth thus formed was an uniform plain, every where covered with verdure, without *mountains*, without *ſeas*, or the ſmalleſt *inequalities*. It had no difference of ſeaſons, for its equator was in the plane of the ecliptic, or, in other words, it turned oppoſite to the ſun, ſo that it enjoyed one perpetual and luxuriant ſpring. However, this delightful face of Nature did not long continue the ſame; for after a time, it began to crack and open in fiſſures, a circumſtance which always takes place when the ſun dries away the moiſture from rich or marſhy ſituations. The crimes of the antediluvian world had been for ſome time preparing to draw down the wrath of Heaven; and they, at length, induced the Deity to defer repairing thoſe breaches in nature. Thus the chaſms of the earth every day became wider, and, at length, they penetrated to the great abyſs of waters, and the whole earth, in a manner, fell in. Then enſued a total diſorder in the uniform beauty of the firſt creation, the terrene ſurface

of

of the globe being broken down; as it ſunk, the waters guſhed out into its place; the deluge became univerſal; all mankind, except eight perſons, were puniſhed with deſtruction, and their poſterity condemned to toil upon the ruins of deſolated nature.

He ſuppoſes the flood ſubſided ſomewhat in the following way. Theſe great maſſes of earth falling into the abyſs, drew down with them vaſt quantities of air alſo, and by daſhing againſt each other, and breaking into ſmall parts by the repeated violence of the ſhock, they, at length, left between them large cavities filled with nothing but air. Theſe cavities naturally offered a bed to receive the influent waters; and in proportion as they filled, the face of the earth became once more viſible. The higheſt parts of its broken ſurface, now become the tops of mountains, were the firſt that appeared; the plains ſoon after came forward, and, at length, the whole globe was delivered from the waters, except the places in the loweſt ſituations, ſo that the ocean and the ſeas are ſtill a part of the ancient abyſs that have had no place to return. Iſlands and rocks are fragments of the earth's former cruſt; kingdoms and continents are larger maſſes of its broken ſubſtance; and all the inequalities that are found on the ſurface of the preſent earth are owing to the accidental confuſion into which both earth and waters were then thrown.

In the above ſketch there are ſome probable

thoughts, mixed with fable, and both expreſſed in pleaſing and eaſy language, for Burnet was a man of polite learning; but when he left Moſes, who is the only true guide on this ſubject, he was loſt, and only went on to amuſe mankind with a pleaſing fancy.

Woodward begins *his theory* by aſſerting, that all terrene ſubſtances are diſpoſed in beds of various natures, lying horizontally one over the other, ſomewhat like the coats of an onion; that they are replete with ſhells and other productions of the ſea; theſe ſhells being found in the deepeſt cavities, and on the tops of the higheſt mountains. From theſe obſervations, which are warranted by experience, he proceeds to obſerve, that theſe ſhells and extraneous foſſils are not productions of the earth, but are all actual remains of thoſe animals which they are known to reſemble; that all the beds of the earth lie under each other, in the order of their ſpecific gravity, and that they are diſpoſed as if they had been left there by ſubſiding waters. All theſe aſſertions he affirms with much earneſtneſs, but experience contradicts him in one of them, for we often find layers of ſtone over the lighteſt ſoils, and the ſofteſt earth under the heavieſt bodies. His other aſſertions we apprehend to be true. He goes on to ſay, that from the appearances abovementioned, all the ſubſtances of which the earth is compoſed, were once in a ſtate of actual diſſolution. This univerſal diſſolution he takes to have happened at the time of the flood. He ſuppoſes that

that at that time a body of water, which was then in the center of the earth, uniting with that which was found on the ſurface, ſo far ſeparated the terrene parts, as to mingle all together in one fluid maſs; the contents of which afterwards ſinking, according to their reſpective gravities, produced the preſent appearances of the earth. Being aware, however, of an objection, that foſſil ſubſtances are not found diſſolved, he affirms, and renders it very probable, that the parts of animals have a ſtronger coheſion than thoſe of minerals; and that while even the hardeſt rocks may be diſſolved, bones and ſhells may ſtill continue entire. Perhaps Woodward's theory is nearer to the truth than moſt others that have been promulged by modern philoſophers.

Whiſton ſuppoſes the earth to have been originally a comet; and he conſiders the hiſtory of the creation, as given us in Scripture, to have its commencement juſt when it was taken by the hand of the Creator, to be more regularly placed as a planet in our ſyſtem. Before that time he ſuppoſes it to have been a globe without beauty or proportion, a world in diſorder, ſubject to all the viciſſitudes which comets endure, ſome of which have been ſuppoſed to be, at different periods, a thouſand times hotter than melted iron; at others, a thouſand times colder than ice. Theſe alternations of heat and cold, continually melting and freezing the ſurface of the earth, he ſuppoſes to have produced, to a certain depth, a chaos entirely reſembling

reſembling that deſcribed by the poets, ſurrounding the ſolid contents of the earth, which ſtill continued unchanged in the midſt, making a great burning globe of more than two thouſand leagues in diameter. This ſurrounding chaos, however, was far from being ſolid; he reſembles it to a denſe, though fluid atmoſphere, compoſed of ſubſtances mingled, agitated, and ſhocked againſt each other; and in this diſorder he deſcribes the earth to have been juſt at the eve of creation.

But upon its orbit being then changed, when it was more regularly wheeled round the ſun, every thing took its proper place; every part of the ſurrounding fluid then fell into a ſituation, in proportion as it was light or heavy. The middle, or central part, which always remained unchanged, ſtill continued ſo, retaining a part of that heat which it received in its primeval approaches towards the ſun, which heat he calculates may continue for about ſix thouſand years. Next to this fell the heavier parts of the chaotic atmoſphere, which ſerve to ſuſtain the lighter; but as in deſcending they could not entirely be ſeparated from many watery parts, with which they were intimately mixed, they drew down a part of theſe alſo with them, and theſe could not mount again after the ſurface of the earth was conſolidated; they, therefore, ſurrounded the heavy, firſt deſcending parts, in the ſame manner as theſe ſurround the central globe. Thus the entire body of the earth is

compoſed

compoſed moſt internally of a great burning globe: next which is placed an heavy terrene ſubſtance, that encompaſſes it; round which alſo is circumfuſed a body of water. Upon this body of water, the cruſt of earth on which we inhabit is placed: ſo that, according to him, the globe is compoſed of a number of coats, or ſhells, one within the other, all of different denſities. The body of the earth being thus formed, the air, which is the lighteſt ſubſtance of all, ſurrounded its ſurface; and the beams of the ſun darting through, produced that light which, we are told, firſt obeyed the Creator's voice.

The whole œconomy of the creation being thus adjuſted, it only remained to account for the riſings and depreſſions on the ſurface of the earth, with the other ſeeming irregularities of its preſent appearance. The hills and vallies are conſidered by him as formed by their preſſing upon the internal fluid, which ſuſtains the outward ſhell of the earth, with greater or leſs weight: thoſe parts of the earth which are heavieſt, ſink into the ſubjacent fluid more deeply, and become vallies: thoſe that are lighteſt, riſe higher upon the earth's ſurface, and are called mountains.

Such was the face of Nature before the deluge; the earth was then more fertile and populous than it is at preſent; the life of man and animals was extended to ten times its preſent duration; and all theſe advantages aroſe from the ſuperior heat of the central globe, which ever ſince has been cooling. As its

its heat was then in its full power, the genial principle was also much greater than at present; vegetation and animal increase were carried on with more vigour, and all nature seemed teeming with the seeds of life. But these physical advantages were only productive of moral evil; the warmth invigorated the body, increased the passions and appetites of the mind; and, as man became more powerful, he grew less innocent. It was found necessary to punish his depravity; and all living creatures except the fishes, who living in a cold element were not subject to a similitude of guilt, were overwhelmed by the deluge in universal destruction.

This deluge, which simple believers are willing to ascribe to a miracle, philosophers have long been desirous to account for by natural causes: they have attempted to prove that the earth could never supply from any reservoir towards its center, nor the atmosphere by any discharge from above, such a quantity of water as would cover the surface of the globe to a certain depth over the tops of our highest mountains. Whiston has found water enough, and more than sufficient in the tail of a comet; for he seems to allot comets a very active part in the great operations of nature.

He calculates, with great seeming precision, the year, the month, and the day of the week on which this comet (which has paid the earth some visits since, though at a kinder distance) involved our globe in its

tail.

tail. The tail he ſuppoſes to be a vaporous fluid ſubſtance, exhaled from the body of the cornet, by the extreme heat of the ſun, and increaſing in proportion as it approached that great luminary. It was in this that our globe was involved at the time of the deluge; and, as the earth ſtill acted by its natural attraction, it drew to itſelf all the watery vapours which were in the comet's tail; and the internal waters being alſo at the ſame time let looſe, in a very ſhort ſpace, the tops of the higheſt mountains were laid under the deep.

The puniſhment of the deluge being thus completed, and all the guilty deſtroyed, the earth, which had been broken by the eruption of the internal waters, was alſo enlarged by the ſame; ſo that upon the comet's receſs, there was found room ſufficient in the internal abyſs, for the receſs of the ſuperfluous waters; whither they all retired, and left the earth uncovered, but in ſome reſpects changed, particularly in its figure, which, from being round, was now become oblate. In this univerſal wreck of Nature, Noah ſurvived, by a variety of happy cauſes, to re-people the earth, and to give birth to a race of men, *ſlow in believing ſuch ill-imagined theories of the earth.*

QUESTION

QUESTION TO THE EDITOR.

WHAT is *Natural Conſcience*, and how are its workings to be diſtinguiſhed from the operations of the *Spirit of God?* An anſwer to this queſtion by any of your correſpondents, would oblige

A CONSTANT READER.

ANECDOTE

Of Lord Rocheſter and Dr. Barrow.

ALMOST every body has heard of the wit and the wickedneſs of Lord Rocheſter, in the time of Charles the Second. Dr. Barrow, the great mathematician, was a man of remarkable gravity, a chaplain to the ſame monarch. It is ſaid that Rocheſter and ſome of his gay companions, ſeeing the Doctor walking one morning in the park, made up to him, and with a polite *congee*, Rocheſter ſaid, 'Good morning to you Doctor, I am your humble ſervant to the *center of gravity*.' The Doctor replied; 'Good morning to your Lordſhip, I am your humble ſervant to the *Antipodes*.' This repartee drew the laugh upon the wag, who, not willing to loſe his jeſt, repeated his bow, and ſaid. 'Doctor, I am your humble ſervant to the *center* of hell.' The Doctor turning upon his heel, replied; 'And there, my

my Lord, I leave you.' In the firſt inſtance, the Doctor anſwered, 'a fool according to his folly, leſt he ſhould be wiſe in his own conceit:' in the ſecond, he anſwered, 'not a fool according to his folly, leſt he ſhould be like him.' The *late* Mr. John Ryland uſed to ſay, this was the beſt comment upon Proverbs xxvi. 4 and 5, that he had ever heard of.

ANSWER TO THE DISSERTATION UPON JONAH. See page 64.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

ON peruſing your Miſcellany, I obſerve a ſtricture without any ſignature, on the prophecy of Jonah, in which the author differs ſo materially from the Bible tranſlation, that as a friend to prophecy, I cannot paſs it without comment. He obſerves, that he is juſtified in thus deviating, by precedent, and that ſo far from depreciating the ſtory, he concludes that he is confirming it. But he muſt pardon me when I aſſert, that far otherwiſe is the caſe. If his tranſlation be the true one, (but I muſt beg leave to diſſent) Jonah's ſituation might, without any idea of miraculous interpoſition, be attributed to chance, and conſequently give room for the cavillers, or vain diſputers of this world to take advantage. The intention

tion of this author, I doubt not, is good, and his obſervations ingenious, but they are certainly ill grounded.

According to Joſephus, who doubtleſs underſtood the Hebrew language, it was a *fiſh*, a large *fiſh*. Our tranſlators may be wrong in ſubſtituting the whale, in preference to any other ſpecies of fiſh, (which doubtleſs originated from its being the largeſt fiſh we are acquainted with) but they are, agreeable to the original, juſtified in aſcribing it to a fiſh—See Sept. Jonah i. 17. God prepared, or ordered *Keeter Megaloo*, a *great* whale or fiſh of ſome kind, to ſwallow Jonah, and he was in *Koilia tou Keetous* in the belly of the fiſh, &c. See alſo Matth. xii. 40—He was in *Koilia tou Keetous*; I have no idea of this author's wiſhing to invalidate the miracle, I deteſt any uncharitable thought; but as I obſerved above, his comment may have a bad effect; there are many who are ever ready to take advantage, and whoſe greateſt happineſs is placed in the opportunities that may offer, ſo as to admit diſpute. Conſcious, (ſorry I am to ſay) that if prophecy be true, their caſe is deſperate. I am ready to allow as much licence as any man to inveſtigation, and to admit of alteration, if it is for the better underſtanding the Scriptures; but authors ſhould be particularly cautious, that while they give a looſe to imagination, they do not wander too far, and by that means, rather weaken than ſubſtantiate the truths for which they contend.

Now

Now let us for a moment take a retroſpect of the two modes of tranſlation, namely—The Authors, and the Bible. The latter ſays, Jonah was caſt into the ſea, and ſwallowed by a fiſh; that after three days, the fiſh vomited him up, and caſt him on the *ſhore*. The former ſays, he was thrown by the ſwelling of the ſurge, into a cavity in the rock, and from thence a wave caſt him on *ſhore*. Which of the two appears the moſt miraculous, I truſt, need hardly be aſked—for nothing ſhort of a miracle, that is, of a Divine interpoſition, could poſſibly have cauſed ſuch a change, as inſtantly took place on his being caſt overboard. Jonah, in conſequence of diſobedience, was puniſhed; he thought fooliſhly to flee from God, but Omnipotence brought him to his ſenſes, and convinced him that Jehovah reigneth every where—the ſtorm aroſe, and the ſhip to all human appearance was condemned, together with its inhabitants, to utter deſtruction. Jonah, conſcious that he was the tranſgreſſor, offers himſelf voluntarily, as the only means of ſalvation to the reſt. "Caſt me," ſays he, "into the ſea; I am the cauſe of the Almighty's thus expoſing you all to danger." And, lo! the very inſtant his body felt the water, the ſtorm ceaſed—and the ſame Power, in order to convince him of error, and preſerve him from utter deſtruction, cauſed a fiſh to open its mouth and ſwallow him up: he remained, as the original ſaith, three days in this confinement, and then was caſt on ſhore, his faculties

unimpaired. Joſephus obſerves, he was caſt upon the Euxine Sea; this could not have been the caſe, if he had been thrown into a rock on his quitting the ſhip—the fiſh muſt have conveyed him a conſiderable diſtance from whence he took him up. On the other hand, chance, as I ſaid before, *might*, (I do not aſſert as a fact to invalidate miracles) by placing him in the way of a wave, have thrown him into the cavern, or hole in the rock. And again, chance might diſpoſſeſs him of his ſtrong hold, tremendous as it was, and by the ſame means precipitate him to the ſhore: I do not aſſert that chance did all that was done, but I will ſay chance *might*. But be it obſerved, chance could never abate the fury of the watery element; chance could never have ſuſtained reſpiration in the belly of an animal; chance could never have directed the fiſh where to convey him; or, could chance have cauſed the fiſh to diſgorge itſelf, ſo as to land him ſafe. And what is more remarkable, although he was taken by a different rout, yet ſtill he was landed in ſuch a ſituation, as to give him an opportunity of proceeding to his deſtined place, namely, Nineveh, without again croſſing the ſea. If this obſervation is worthy of a place in your Miſcellany, it is at your ſervice.

I am, Sir,

A friend to revealed Religion.

April 22, 1797.

Information

Information reſpecting Mr. WINCHESTER.

Extract of a Letter from Moſes Byng to B. Jones, dated New York, Dec. 18, 1796.

SINCE I wrote before, Mr. Wincheſter has been here and preached ſeveral times, but none of the Calviniſts have dared to open their hearts or their preaching houſes to him in this City, ſo that he has been obliged to ſpeak to a little ſociety in a ſchool-houſe. He has left Philadelphia altogether, and is gone to the Eaſtward, N. Hampſhire, N. England, where he has a place of his own, which he has purchaſed ſince he left England for one thouſand dollars; it conſiſts of a good houſe, &c. &c. and about ſixty acres of land. *He informed me he attended two towns, and had* 1200 *people in his congregation.*

When he left here laſt fall, to proceed to his place, he went in the Boſton ſtage from this city; on the way, with the jolting of the carriage, he burſt a blood veſſel, and bled a great quantity, and was obliged to be left at an inn, and it was currently reported here that he was dead. But, thanks to God, he is not yet in that number, for he preached in a fortnight after in Hartford, on his way home, and has been ſince in this city, though I have not ſeen him myſelf. But you may depend on it, he is in a very poor ſtate of health, and according to all outward appearance, cannot live long in this preſent world.

But he is a happy man, as he is not afraid to die. I wiſh to ſee him once more, if God ſpares his life ſo long. He talked of being at New York this winter for a ſhort time.

The above is inſerted as an anſwer to the many enquiries which are made of the Editor, concerning Mr. Wincheſter.

CALVINISM,

A Reſtriction of Divine Goodneſs.

IN the Theological Miſcellany, page 33, of Vol. 6, publiſhed under the inſpection of the Rev. C. De Coetlogon, is the following paſſage, in a ſermon on the *Covenant of Grace.*

Treating of the ſufficiency of the Covenant, to accompliſh the end for which it was entered into by God the Father, and God the Son, it argues thus:

"It ſhould very much ſtrengthen our faith in the Covenant, and relieve us from our fears and doubts, to know that it was prepared and got ready for us, before we could poſſibly need it; and that it was provided beforehand, upon God's foreſight of our approaching ſin and miſery; ſo that unleſs we would charge God with ignorance and want of counſel, ſuppoſe him to have foreſeen an evil, ſet himſelf to remedy it, and to have fallen upon an inſufficient means, we cannot diſtruſt the *ſufficiency* of the Covenant to relieve us, *whatever our caſe be.*"

Here

Here the Rev. Divine reaſons well, taking it under the idea of *Univerſal Reſtoration*, but taking the ſame argument under any other idea, I will leave the candid reader to judge, if any thing better can be made of it than nonſenſe: eſpecially when he follows up his argument by the following forcible and juſt reaſoning.

" To be queſtioning the Covenant of Grace, therefore, becauſe you are a grievous ſinner, miſerable, corrupted, and unworthy for God to look upon, is highly to charge God with folly; and juſt the ſame as though you ſaid, he hath attempted a method for the ſalvation of ſinners, but it will not anſwer the purpoſe."

Who that reads this, and reflects a moment on the ſubject, but muſt detect the Author of ſelf-contradiction, if he conſiders that it is written by one who holds the Calviniſtic faith, that only a few, (called the elect) ſhall ever be benefited by this *All-ſufficient Covenant?* What a pity! that a man who ſeems to ſee ſo clearly the All-ſufficiency of Grace, ſhould at the ſame time queſtion God's goodneſs, to apply it univerſally to his fallen creatures. While ſuch a ſyſtem acknowledges the power of God to redeem a world, it abſolutely derogates from his *goodneſs!* but how beautifully does the univerſality of God's grace, and his efficacious love harmonize with all his other attributes! R. W.

SAYINGS OF SOCRATES.

1. HE uſed to ſay, 'That as the Gods were be-
'ings moſt conſummately good and happy,
'by how much the nearer any man approached to a
'ſimilitude with them, he was by ſo much the hap-
'pier and better man.'

What could a Chriſtian, were he to ſubſtitute the ſingular *God*, have ſaid more to the purpoſe?

2. 'That we ſhould petition the Gods for nothing
'but what was ſimply good: though the practice of
'moſt people would ſeem to preſcribe to the Deity,
'what they muſt needs have, by praying for a great
'match, riches, honours, power, and long life, as if
'themſelves beſt knew what was good, and what not.'

3. 'That man bears the greateſt reſemblance to
'the Gods, who requires leaſt, and contents himſelf
'with the feweſt neceſſaries and conveniencies, in re-
'gard that the Gods are independent, and need no-
'thing.'

4. The following ſeems to be his moſt celebrated ſaying, 'The only thing I know, is, that I know no-
'thing.' Some will have it that this was ſpoken when the oracle of Apollo pronounced him to be the wiſeſt man in Greece, and that it was ſpoken in the following manner; 'There is nothing in me to ve-
'rify the oracle, except this, that I know that I am
'not

'not wise, and that the rest of mankind are not wise, 'but do not know it.'

5. When it was told him, 'Socrates, the Athe-'nians have condemned you to die;' he very coolly replied, 'and Nature them.'

6. When his wife Xantippe, as she wept over him, cried out, 'Alas! my dear husband, that you should 'thus die innocently.' 'What! my dear,' says he, 'would you chuse rather that I should die guilty?'

ESSAY ON THE CHRISTIAN MINISTRY.

HAVING lately observed in some very respectable publications, the title of Priest continually applied to the ministering servants of Jesus Christ, I have been led into some serious thoughts concerning the Christian Ministry; if you approve of this essay, I shall continue my remarks, and enter into the nature of the call, to the office and, the character of it.

I do not find any authority in the New Testament, for calling any man, or any set of men, Priest. All who believe in the Lord Jesus Christ, are called "a chosen generation, a royal priesthood;" therefore, every believer is spiritually a King and Priest, unto all mankind; Christ Jesus is their only Priest, not after the order of Aaron, but of Melchizedec. Christians have not, therefore, a priesthood, particularly chosen out from amongst themselves, any more than they have a legal dispensation, and a

temple ſervice, inſtead of the ſimple and holy precepts of Chriſt.

Although Chriſtians have not a prieſthood recorded in the New Teſtament, yet the character and office of a Chriſtian Miniſter very often occurs. Before the aſcenſion of our Lord, he ſaid unto his diſciples, "Go ye into all the world, and preach the Goſpel "unto every creature;" this is the grand outline of the character of a Chriſtian Miniſter; he is an inſtructor of the ignorant; he is to teach the Goſpel of ſalvation, by faith in a crucified Saviour, unto all mankind. Again Paul, in the 1 Cor. xii. compares the church to a human body that has many members; and after having reaſoned upon it in a moſt maſterly manner, to ſhew both its propriety and uſefulneſs, he puts the queſtion—Are all Apoſtles? Are all Prophets? Are all Teachers? No, certainly: they had a diverſity of gifts, all of which were to be combined for general good.

As there are miniſters of Chriſt that are paſtors, ſo in the apoſtolic days, there were ſome miniſters who were not paſtors; for in the 4th Eph. he makes a diſtinction between the two offices, ſaying, "that "Chriſt gave ſome Apoſtles, and ſome Prophets, and, "ſome Evangeliſts, and ſome Paſtors and Teachers." It is therefore evident, that there was a diſtinction, and that a man might be a teacher without being a paſtor; but he could not be a paſtor without being a teacher; the "being apt to teach," 1 Tim. iii. 2. and

poſſeſſing

poſſeſſing ſuch a competent knowledge of ſound doctrine, as "to be able to convince and exhort the gainſayers," 1 Titus, were, by Paul, thought to be qualifications eſſentially neceſſary for the paſtoral office.

There is no inſtitution whatever, that has been of greater ſervice to mankind, than this inſtitution of the Chriſtian Miniſtry; millions have by it been convinced of their folly, ſin, and ingratitude to the beſt of Beings; they have been turned from the error of their ways, and inſtead of objects of pity, have become examples worthy of imitation. It is owing to the preaching of the Miniſters of Chriſt Jeſus, that great part of the world has been humanized, if not chriſtianized. The preaching of Chriſt crucified, has been the power of God unto ſalvation; it has opened the dark eyes, and unſtopped the deaf ears; it has delivered the priſoners of Satan among the Gentiles, from out of his power; it has ſet free the captive from his luſts, and admitted him into the glorious liberty of the ſons of God; their lives, their converſation, their ſufferings, have been living examples of the beauty of holineſs, and inſenſibly wrought an improving change in the manners of mankind.

The true dignity of the miniſtration of the word, has not been rightly underſtood; not only Patriarchs, Prophets, and Kings, but even Angels themſelves have been engaged in it; it was they who announced the birth of the Meſſiah, and with ſongs of praiſe, proclaimed

proclaimed the universal good will of God unto man. Yea, even Jehovah, the Messenger of the Covenant, the Son of the Immortal Father, by whom, and for whom all things that are, were created; even he, was a Minister of the grace of God unto man, and went about preaching the gospel of Salvation, declaring, that he came to save the lost, and give his life a ransom for the many.

But as no institution has been of greater service to mankind, or is in itself so noble; so there is not any institution that has been more abused. Bad men, under the pretence of being Ministers of the humble Jesus, tyrannized over the lives, properties, and privileges of mankind. Proud, covetous, wicked men, who have counted "gain, godliness," have created a spiritual empire upon earth, forbidding men to think or speak but according to their laws, although thinking and speaking are the birthright of mankind. This tyranny has continued in European Christendom for many ages. The Reformation, in some countries, may be said, to have weakened its virulence: Popery has been forced to change its name, but even in our day and nation, it is not destroyed.

But some, perhaps, may be inclined to ask, is there nothing in a Christian Minister that claims superior respect, a something that borders upon admiration? No! I cannot find any thing of it in the New Testament; but there all appears very simple, exceedingly easy to be understood by any honest industrious man,

possessing

poſſeſſing plain common ſenſe; but the Chriſtian world now, like the Heathen world of old, are more apt to worſhip the inſtrument that conveys the bleſſing, than Jehovah, the ſupreme and only author of it.

Cornelius the Centurion was a devout man, of much integrity and ſincerity of heart, uprightneſs of conduct, and benevolence of action; he knew but little, but that little he practiſed to its utmoſt extent; the apoſtle Peter, not yet delivered from Jewiſh prejudices, was ſent to him; Cornelius not only aſſembled his kinsfolks and friends, to meet the Apoſtle with the utmoſt reſpect; but he met him with more reverence than was due to any man, he fell at his feet, by the moſt abject ſubmiſſion, ſhewing his reverence to that God, whoſe ſervant Peter was. But Peter raiſed him up, and ſaid, "Stand up, *I myſelf am a man.*" Peter might have exerciſed ſpiritual domion over him, but he was an humble diſciple of the humble Jeſus; his buſineſs was not to uſurp dominion, but to inſtruct men in the worſhip of one true God, through Chriſt Jeſus. In the minds of men, there is a tendency to reverence that man who has been the meſſenger of God for good unto them; but if it is right to reſpect, eſteem, and love him, to idoliſe him is a ſin! Or to call him Lord, and to be his diſciple, inſtead of being the diſciple of Chriſt. Bad, deſigning men, have worked upon this tendency of the human heart, and by it have gradually increaſed

creaſed their power, till at laſt, they have raiſed the Chriſtian Miniſter into a Prieſt; the meek humble Chriſtian Teacher into a *Lord* and Ruler of their conſcience; and riſing ſtill higher, he has become an oppreſſor of mankind. The ſpiritual Chriſtian Religion of the heart, has, by the arm of civil power, been transformed into a national church; and inſtead of the meekneſs of wiſdom, has dignified the ſervant of the Lord Jeſus Chriſt, with prieſtly robes and earthly titles, from the humble Curate, *Rev. Sir*, to the more exalted ones of *My Lord*, *Your Grace*, *Your Eminency*, up to his *Holineſs the Pope*, with his triple crown.

There is not a clearer truth laid down in the New Teſtament, than, that the office of a Chriſtian Miniſter, is a Goſpel Inſtitution, and is entirely diſtinct from that duty incumbent upon every man and woman who know the Lord Jeſus Chriſt as their Redeemer; they are called to ſpread around them the knowledge of his good name; to realiſe him in their faith; to manifeſt their obedience to his laws in their practice; and, by the whole tenor of their life and converſation, in meekneſs, uprightneſs, and purity, to teſtify unto all, whoſe followers they are; and as they may be called by the good providence of God, upon all occaſions, whether before five, or fifty, or five hundred, to be ready to give to every one that aſketh them, a reaſon for the faith which they poſſeſs. It has been too long the buſineſs of

parſons

parſons to teach and pray, to the almoſt total excluſion of every private Chriſtian's exerciſe of his gifts, to the marking of them who dare to perform thoſe duties as hypocrites; as if Chriſtians could work out their ſalvation by proxy. How little do they underſtand of the qualifications neceſſary for the kingdom of Chriſt, who ſuppoſe, that another can labour in the vineyard of Chriſt, and they receive the reward of it. From this excluſive monopoly of teaching and praying, has ariſen the title of "Cure of Souls." What man can take care of the ſoul of another? Religion muſt be perſonal. The man muſt believe, muſt love, muſt obey, muſt watch, muſt ſtrive, muſt indeed care for his own ſoul. A Miniſter of the Lord Jeſus Chriſt muſt be inſtant in ſeaſon, and out of ſeaſon; in calling ſinners to repentance, faith, obedience, and love, he muſt reprove, conſtruct, exhort, &c. But after all, it is to a man's ſelf alone, that the care of his ſoul can be a ſerious concern.

When I take a ſurvey of the Chriſtian world, to me it appears highly probable, that the time is at hand, when no human Inſtitution will appear in the eyes of mankind, more deſpicable than the office of a Chriſtian Miniſter. It is now enough ſo, but, when we conſider what acts of atrocity and oppreſſion have been performed under the ſanction of the name of a Miniſter of Jeſus Chriſt, the prejudices againſt the Inſtitution are not to be wondered at, the bulk

bulk of profeſſing Chriſtians never having been taught to examine the word of God for themſelves, cannot diſtinguiſh between the character of the grievous wolves who have torn to pieces the flock of Chriſt, and the humble Chriſtian who has fed it; not ſeeing the wiſdom of the Inſtitution, in endeavouring to ridicule the prieſtly office, they will mock, reproach, and ſneer at the Chriſtian Brother who is poſſeſſed of public gifts. Nevertheleſs, I am convinced that God is faithful and will not forſake his ſervants; and, therefore, every Chriſtian Miniſter who ſhall be faithful in his office, ſhall ſtand unſhaken in his ſituation, when all others bearing the title, ſhall fall into contempt.

Again, Chriſtians are but men; all of them have not their paſſions ſubdued; they are liable to partake of the ſpirit of the times in which they live: Hence, ſome good men who have been brought up in awful reverence of the Prieſt, never having been taught to diſtinguiſh between a name affixed by mankind, and the name given by Chriſt, and the nature of the office; having their judgments partially enlightened, and beholding that no outward dignity really attaches to the office, and looking back at the ſame time upon their paſt oppreſſions, they will be ready to pour contempt upon the whole Inſtitution, as unſcriptural, uſeleſs, and oppreſſive, forgetting that God is a God of order and not of confuſion, and has beautifully

and

and wisely tempered all the parts of the body of his church, so as best to administer to the necessities and happiness of the whole.

As the pleasing anticipation of the coming of his Lord, to approve of his conduct, and to reward his labours of love, will encourage the Christian Minister manfully to bear up against the overwhelming flood of reproach which shall roll down from the fountains of infidelity; so the private Christian also, may see these days spoken of by the Apostles of our Lord and Saviour; and looking beyond them, behold the tempest has separated the Professor from the Believer, and see Primitive Christianity, with all its love, power, glory, and purity, with increasing wisdom going on, till it has at last converted all nations: Then shall the earth bring forth its increase, and God, even our own God, shall bless us, and all the ends of the earth shall praise him.

Your's, &c. A. T.

EXPERIENCE OF JOHN VANN.

"WHO teacheth like God?" said Elihu to Job, "Or who hath enjoined him his way?" He is a sovereign in the dispensations both of his grace and providence. He often teaches effectually without the common and outward means, in order to shew that he can do his work in his own way, and without the assistance of men. This is a humbling lesson

leſſon to thoſe who are counted as lights in the world. It ſhews that God can do his work without them. If at any time therefore, he make uſe of their inſtrumentality, they ought to remember, that at beſt they are only *earthen veſſels*, into which, God hath put the treaſure of his truth. There is great reaſon for the above reflections; for Chriſtians in general, as well as Miniſters, are too often apt to think that no ſouls are converted, unleſs ſome outward means are uſed. It is granted that we ought not to deſpiſe the means of grace, leaſt we thereby deſpiſe the goodneſs, and reſiſt the authority of God; but to confine the teachings of God to the outward means, is to limit the Holy One of Iſrael.

John Vann, was a laborious hard working man, with a large family. He uſed a ſmall farm, at Battle, in Suſſex, and ſold fruit and greens, &c. and by the exerciſe of his induſtry, kept his family with credit. He could not read, nor had he ever diſcovered a deſire to learn, conſequently he was an ignorant man, and withal he was rather of a conceited and ſelf-ſufficient caſt of mind. He ſeldom went to any place of worſhip, and if at any time he did attend, he never ſeemed to regard the worſhip, moſtly ſleeping all the time he was preſent, or elſe trifling and laughing. His wife ſeemed for ſome years to be enquiring for ſalvation, but met with great oppoſition from him. He ſeemed much inclined to infidelity, and profeſſed not to believe any thing of revelation; was alſo of a very

a very paſſionate diſpoſition, and in his anger would ſwear moſt dreadfully, and exerciſe great ſeverity towards his horſes. He was ſo engroſſed with wordly cares, that he ſeemed quite ſwallowed up with them. In this courſe of life, without God, without Chriſt, and without hope, he was viſited with a cancer in the under lip. He was alarmed at the thought of death; to prevent which, he had his lip cut off, that the cancer might not ſpread. This ſeemed to ſtop its progreſs for awhile; however, in a little time it broke out again with greater violence, and in a few months he was ſo weakened by it as to be confined to his bed; and the ſurgeons declared their inability to ſtop its progreſs. In this ſtate I viſited him, and found him a ſpectacle of miſery indeed. The cancer ran copiouſly, with a thin fœtid matter. The windpipe was moſt part of it laid bare, and a conſiderable hole was made in it by the corroding humour, and he was reduced to a ſkeleton in appearance. He told me that he was in extreme pain with the diſorder, but that his greateſt ſuffering was from hunger, as the cancer had ſo affected his throat, that he, with extreme anguiſh, could take only a little liquid with a ſpoon, which ran down, without the power of ſwallowing. In this ſtate he continued many weeks, till he was literally ſtarved to death, his appetite all the time continuing very keen. Knowing his former ignorance, I expected to find him ſtill the ſame, but was agreeably diſappointed, for he appeared as a well-

inſtructed Chriſtian, in the general ſcheme of ſalvation. He was alſo full of faith and joy, expreſſing his full confidence of life through grace. At firſt I queſtioned him cloſely with regard to his ſtate, and found he had a clear ſenſe of guilt and ruin, as a ſinner; ſo that he had no confidence in himſelf, at the ſame time his mouth was filled with praiſe. He ſeemed continually adoring the goodneſs of God, confeſſing his righteouſneſs, and thanking him for that dreadful viſitation under which his body was then conſuming, in torments inexpreſſible. He appeared to be without any doubt, in regard to his acceptance with God.

Upon my enquiry how he came into this deſirable ſtate of mind, he ſaid, that upon his cancer breaking out the ſecond time, he was extremely alarmed, as he ſaw nothing but death before his eyes; and though at firſt he did not think of any thing after death, yet merely to die was very diſtreſſing to him, as it cut off all his hopes and expectations in life. However, it was not long before a thought darted into his mind, "What if there ſhould be a judgment?" He ſaid, he tried much to perſuade himſelf that there was no judgment, and that the whole of religion was a fable, but the thought returned upon him with redoubled power, and he was conſtrained to admit it as true. No ſooner had he admitted this, but he ſaw his own condemnation. He found he had wilfully ſhut his eyes againſt light, and hardened his heart againſt mercy,

mercy, and that as a ſinner, he ſtood expoſed, naked, and helpleſs, before God. As for righteouſneſs, he ſaid, he clearly knew he had none; for whichever way he looked, nothing preſented itſelf but his ſins, which, at every view, ſeemed greater. His ſoul now fell into exceeding great horror, from an idea of the abſolute certainty which he had, of his condemnation. This was much increaſed by his ignorance, for he thought unleſs he could live as long, and do good, as he had lived and done wickedly, that he could not be ſaved; but in his circumſtances this appeared impoſſible. He was therefore without hope. This ſtate of mind continued about ten days, during which, he had no reſt hardly day or night. He did not tell his wife or any other perſon the feelings of his mind; but ſhe thought that his bodily pain was the cauſe of his reſtleſſneſs. He told me, afterwards, that the pain of his body, great as it was, was ſwallowed up and abſorbed in the ſuperior anguiſh of his ſoul. As for prayer, it did not ſeem that, as yet, he uſed it in any other way, than ſaying, "Lord have mercy upon me," which was rather a note of deſpair with him, than any expreſſion of hope in Divine mercy. At laſt he thought, as he could do nothing for himſelf, who could tell but God, in his goodneſs, might do ſomething for him? He concluded he would therefore caſt himſelf upon God as his laſt refuge. And as he could not read, he requeſted his wife to read to him. He had ſome faint

remembrance that Jeſus Chriſt had ſomewhere ſaid, "He would not caſt out thoſe who came to him;" but he was ſo ignorant that he could not recollect the words as they lay, nor did he know the part of ſcripture which contained them, nor could his wife give him any direction. However, ſhe read to him good part of the goſpels. Still he appeared without hope. After reading ſeveral days, almoſt the whole day long, ſhe came to theſe words, John vi. 37. "*And him that cometh to me, I will in no wiſe caſt out.*" Stop, ſaid he, read that again; ſhe read it. He requeſted her to read it again ſtill. She did ſo. They are the words of Jeſus Chriſt, ſaid he, and Jeſus Chriſt never told lies. Read all the chapter, ſaid he, let me hear it all again. She read it all again. He frequently interrupted by ſhort ſentences of prayer. She came to the reviving words again. He ſtopped her again. Is not coming to Jeſus Chriſt, believing in him? It muſt be ſo, continued he. Lord I believe. O Lord, I come to Chriſt. O Lord Jeſus Chriſt receive me and ſave me. Bleſſed be thy name O Lord, thou wilt ſave a ſinner. In this manner he went on, often ſaying, Lord, I roll myſelf upon Chriſt. I caſt myſelf at his feet. Prayer and praiſe now employed him night and day. In the courſe of his wife's reading to him, he found many other invitations and promiſes which he eagerly laid hold of. In a few days his mind ſettled in a ſteady, firm confidence in Chriſt. Peace and joy took place of guilt and

and fear. God ſent his word and healed this ſinner. It was now that he began to look upon his illneſs as a mercy. He ſaw it was intended to humble him. It had now anſwered that end, and from being humbled by the mighty hand of God, he was prepared for *reconciliation by the blood of the croſs*; the full effects of which, he experienced during the few weeks which he lived afterwards. No murmur was after this ever heard from his lips; nor any impatience ſhewn under the pains which he ſuffered, both from *diſeaſe* and hunger. He died in full triumph over ſin, death, and hell! I dare not conclude this without ſaying, that I learned more of the nature of faith from this man, than I ever knew before.

I remember once having heard a very learned Divine ſay, "That it was impoſſible for the habits of ſin to be deſtroyed, but by the practice of virtue being followed, as long as the practice of vice had been." How little did this Doctor, (for a Doctor he was) know of the Goſpel of Chriſt? While we have ſuch inſtances of the power and grace of Jeſus, as the above, *we will not be aſhamed of the Goſpel of Chriſt, for it is the power of God to Salvation, to all that believe!*

WM. V.

THE PROPRIETY OF THE MIRACLES OF MOSES IN EGYPT.

FOR Moſes to prove that he was really ſent of God to deliver Iſrael, any viſible and undoubted controul of the laws of nature would have been ſufficient; but he was not only to prove the truth of his miſſion, but alſo the unity of the divine nature; and the miracles which he was to work, were executions of judgments againſt even the very Gods of Egypt. "*Againſt all the Gods of Egypt will I execute judgment; I am the Lord.*" When Pharoah firſt turned a deaf ear to the requeſt of Moſes, enforced by the converſion of a rod into a ſerpent; at the command of Jehovah he ſmote with the ſame rod upon the waters of the river, which were inſtantly converted into blood, and occaſioned the death of all the fiſhes which ſwam in them. To *any* people this would have been a proof of *divine agency*; but it was in a particular manner calculated to open the eyes of the blind and infatuated Egyptians, who conſidered the Nile as one of their greateſt Gods, and adored it as the parent of all their deities, yea, the fiſh of the river were looked upon as ſacred. What then muſt the people have thought, when they found their moſt revered God, at the command of a ſervant of Jehovah, turned into blood, and all his ſacred offſpring into ſtinking carcaſes? To conceive of their conſternation aright, we muſt remember, that the Egyptian Prieſts held blood in the utmoſt abhorrence,

abhorrence, the very touch of which, would deeply pollute them, and require immediate and ſolemn expiation.

The ſame ſacred river was a ſecond time polluted, when it ſent forth frogs, which covered all the land of Egypt, and died in the houſes, in the villages, and in the fields; thus rendering it impoſſible for the people to avoid the touch of dead bodies, though from every ſuch contact they believed themſelves rendered impure. This circumſtance muſt have been the more grievous to them, as there was not in the whole country, an uninfected ſpring of water left, to waſh away the pollution.

The third plague was, the converting the duſt of the land into lice, upon man and beaſt throughout the whole country. To ſee the propriety of this miracle as a *judgment upon their idolatry*, we muſt recollect their utter abhorrence of all kinds of vermin, and their extreme attention to external purity, above every other people perhaps that have exiſted hitherto upon the face of the earth. Upon this head they were particularly ſolicitous when about to enter the temples of their Gods. Herodotus ſays, that their Prieſts wore linen raiment only, and ſhaved off every hair from their heads and bodies, that there might be no *louſe* or other deteſtable inſect upon them when performing their ſacred ſervice. This plague, therefore, while it laſted, made it impoſſible for them to perform their idolatrous worſhip, without giving ſuch

offence to their deities, as they imagined, could never be forgiven. Hence we find, that on the production of the lice, the Prieſts and Magicians perceived immediately from what hand the miracle came, and exclaimed, "*This is the finger of God!*" Exod. viii. 19. A plain confeſſion from theſe idolaters, that Jehovah was the true *Alehim.*

The fourth plague ſeems to be acknowledged alſo as the finger of God, at leaſt by Pharoah; for in great terror he ſent for Moſes, and agreed that the Iſraelites ſhould go and ſerve the Lord. It will excite no wonder that he was terrified at the ſwarms of flies, which infeſted the whole country, except the land of Goſhen; when it is known, that the *worſhip* of the *Fly* originated in Egypt; whence it was carried by the Caphtorim to Paleſtine; by the Phœnicians to Sidon, Tyre, and Babylon; and from theſe regions to other parts of the world. The denunciation of this plague, was made to Pharaoh early in the morning, when he was on the banks of the Nile, probably paying his worſhip to that as his greateſt God; and when he found himſelf and his people tormented by a ſwarm of *ſubordinate deities*, who executed the judgment of Jehovah in defiance of the *ſupreme numen of Egypt*, he muſt have been convinced, had any candour remained in his mind, that the whole ſyſtem of his ſuperſtition was a maſs of abſurdities, and that his Gods were only humble inſtruments, at the diſpoſal of Jehovah. He was not, however,

however, convinced; he was only alarmed, and quickly returned to his folly.

The fifth plague therefore, the murrain among the cattle, was ſent, and brought death and deſtruction upon his moſt *revered Gods* themſelves. Neither *Oſiris*, nor *Iris*, nor *Ammon*, nor *Pan*, had power to ſave their brute repreſentatives. The ſacred bull, and heifer, and ram, and goat, were carried off by the ſame malady, which ſwept away all the other herds of deities, theſe *Dii ſtercorei*, who lived on graſs and hay. The impreſſion of this judgment muſt have been awful upon the minds of the Egyptians.

Egypt might be called the fountain of idolatry, whence the ſtreams of that evil flowed to other nations; it was with ſingular propriety therefore, that Jehovah choſe to diſplay his power in that country, to the confuſion of idols, and their infatuated worſhippers.

However impreſſive the fifth plague might be upon the minds of the Egyptians, yet perhaps the ſixth was more ſo. There were in Egypt ſeveral altars, on which *human ſacrifices* were offered; and from the deſcription of the perſons qualified to be victims, it appears, that thoſe unhappy beings muſt have been foreigners, as they were required to be of a fair complexion, and to have bright hair. The hair of the Iſraelites was much brighter than that of the Egyptians, and their complexion fairer; and therefore there

there can be little doubt, but that, during their reſidence in Egypt, they were made to furniſh the victims demanded by the bloody Gods. Theſe victims being burnt alive on a high altar, and thus ſacrificed for the good of the nation, their aſhes were gathered together by the prieſts, and ſcattered upwards in the air, that a bleſſing might be entailed on every place to which an atom of this duſt ſhould be wafted. Moſes, therefore, by the direction of Jehovah, took aſhes of the furnace; probably one of thoſe very furnaces in which ſome of his countrymen had been burnt; and ſcattering them towards heaven in the ſight of Pharaoh, brought boils and blains upon all the people, of ſo malignant a nature, that the Magicians and other Miniſters of the medical Gods, with which Egypt abounded, beyond all other countries, could not themſelves eſcape the infection. The powers of darkneſs were thus foiled; but ſtrange infatuation, the heart of the proud monarch was ſtill hardened.

Deſtruction was therefore next hurled upon Egypt by the elements, which were among the earlieſt deities, not only of the Egyptians, but alſo of every other polytheiſtic nation. "*The Lord rained hail upon the land of Egypt; ſo that there was hail and fire mingled with the hail, ſuch as there was none like it in all the land of Egypt ſince it became a nation. And the hail ſmote throughout all the land of Egypt, all that was in the field, both man and beaſt; and the hail ſmote*

ſmote every herb of the field, and broke every tree of the field."

This was a dreadful calamity in itſelf; and the horror which it excited in the minds of the people, muſt have been greatly aggravated by the well-known fact, that Egypt is bleſſed with a ſky uncommonly ſerene; ſo that in the greateſt part of it, rain has never been ſeen at any other time ſince the creation of the world; a very ſlight and tranſient ſhower is the utmoſt that in the ordinary courſe of nature falls *any where* throughout the country.

(To be continued.)

CORRESPONDENCE.

IN our firſt number, among the writers upon the Univerſal Doctrine, we mentioned an Engliſh Biſhop as the writer of a Letter of Reſolution concerning the Opinions of Origin, publiſhed 1661; and requeſted any of our Correſpondents to inform us his name. Mr. T. C. A. of Chatham, informs us, that that piece is aſcribed to Dr. Ruſt, who was afterwards Biſhop of Dromore, in Ireland. See Robinſon's Notes on Claude's Eſſay, Vol. 1. page 311, third edition.

POETRY.

POETRY.

The evil Tendency of Worldly Riches on a carnal Heart; or, the Love of Money, the Root of all Evil.

I.

VAIN world, with all thy glitt'ring toys,
Thy empty boaſt and noiſe, begone;
I covet not thy fleeting joys,
Nor aught that's thine beneath the ſun.

II.

The pride of birth, the pomp of ſtate,
Are no allurements unto me,
The learn'd, the wiſe, the rich, and great,
What vain and trifling things they be!

III.

I know thee well, thy name's Deceit,
And all thy gifts are gilded ſnares;
With millions thou haſt play'd the cheat,
And beggars made of royal heirs.

IV.

The greateſt vot'ries thou canſt boaſt
Of all thy num'rous gaudy train,
Even the leaders of thy hoſt
Are ſordid, haughty, mean, or vain.

V. The

V.

The ſtar-grac'd courtier, call'd a Lord,
Who boaſts deſcent from regal line,
While proud of his illuſtrious blood,
Is baſe and mean as he is fine.

VI.

His Prince he flatters to his face,
And meanly cringes 'fore his throne,
To gain a penſion or a place,
That ſhall add thouſands to his own.

VII.

That gain'd, he views with haughty eyes,
Or elſe o'erlooks the men of trade;
Their juſt demands he does deſpiſe,
And cares not tho' they ne'er be paid.

VIII.

The wretched Miſer hides his gold,
And counts his treaſure o'er by ſtealth,
Himſelf for ſhining duſt he ſold,
And ſtarves and pines amidſt his wealth.

IX.

Diſtreſs he can't endure to ſee,
And flies affrighted from the poor;
On thoſe who ſeek for charity,
He's ſure to ſhut and bar the door.

X.

The high-fed, haughty Prieſt, requires
His tythes, nor will he brook delays;
The world ſcarce ſates his vaſt deſires,
Tho' it his ev'ry call obeys.

XI. His

XI.

His eyes with fatneſs ſtand far out,
While wants among his poor increaſe;
His flock he little cares about,
Except to ſhear them of their fleece.

XII.

But ah! the day is haſt'ning on,
When ſorrow keen ſhall pierce his heart,
For then his LORD ſhall ſay, begone
Thou wolf, thou hireling, hence, depart.

XIII.

The Sophiſt deeply read in laws,
Tho' he has thouſands at command,
For gold will 'fend the fouleſt cauſe,
The vileſt can put in his hand.

XIV.

For gold, he even will perſuade
The credulous, that wrong is right;
And oft his client is betray'd
To vaſt expence, or ruin'd quite.

XV.

Thou forc'reſs Gold! Thou crafty ſnake!
How doſt thou twine about the heart:
How many mortals for thy ſake,
Do from the light and truth depart!

XVI.

The buſy merchant braves the main,
And ranſacks ev'ry diſtant ſhore,
In hopes he ſhall return again
With heaps of precious yellow ore.

XVII. Succeſs

XVII.

Succeſs attends his vent'rous way,
And wealth, great wealth, his labours crown;
He ſpeaks, and men like ſlaves obey,
And humbly bend before him down.

XVIII.

Such homage fills the haughty worm
So full of ſelf and vanity,
That he for goodneſs has no room,
And ſcarce retains humanity.

XIX.

The men of pleaſure take their fill
Of what the ſenſual call delight,
They gratify their brutal will,
And care not who are ſuff'rers by't.

XX.

Youth, beauty, innocence, and love,
Are ſtill the prey of their deſires;
Nor can the threats of Heav'n remove,
Nor fears of Hell abate their fires.

XXI.

But oh! Ye ſinners, carnal, vain,
Repent, ere Chriſt to judgment come,
Or horror, mis'ry, ſhame, and pain,
Will be your juſt, tho' awful doom.

XXII.

Dear Saviour, Sun of righteouſneſs,
How few thy glorious name revere;
Who ſeek an int'reſt in thy grace,
Or thy tremendous judgment fear.

XXIII. Let

XXIII.

Let not the world my heart enſlave,
Let not my paſſions govern me,
From luſt and pride, and av'rice ſave,
And let me live and die to thee.

M.

GOOD FRIDAY.

I.

SACRED and ſolemn be the day,
And free from vulgar care and ſtriſe;
Let Poets ſtrike the pious lays,
For now the Saviour yields his life.

II.

As on this ſolemn day he dies
A ſacrifice for mortal crimes,
Deep in the gloomy tomb he lies,
That we may riſe in after times.

III.

May riſe to ſcenes of endleſs joys,
To bliſs ſupernal and ſupreme,
To happineſs that never cloys
Where God's great mercies are the theme.

IV.

Then humble, ſerious, and reſign'd,
Let us admire that parting breath,
Let us admire that godlike mind,
Which ſav'd our fainting ſouls from death.

V.

Strong be the influence that remains
Impreſs'd upon the grateful ſoul,
While mortals ſing in pious ſtrains,
The praiſe of God from pole to pole.

VI. So

VI.

So ſhall our future lives diſplay
The virtues this event has taught,
And ſtill on each returning day,
Acknowledge how our bliſs was bought.

The foregoing lines are literally copied from the Morning Herald, Tueſday, April 14th, 1797, and if you think them worthy of a place in your Miſcellany, they are at your ſervice.

AMICUS.

ON DIVINE LOVE.

I.

ETERNAL ſpring of boundleſs love,
Through rolling ages ſtill the ſame,
When Time's ſwift wings ſhall ceaſe to move,
All men ſhall praiſe thy glorious name.

II.

Oh! for an angel's voice to ſing
Th' immortal glories of that day;
Above Parnaſſian heights I'd raiſe,
My ſweetly modulated lay.

III.

On loud harmonious numbers borne,
My grateful praiſe ſhould mount on high;
Leave earth, and earthly things below,
Aſcending upward to the ſky.

IV.

Deſcending downwards to the earth,
Orpheus like, the rocks I'd move;
With lofty, ſweetly ſounding ſtrains,
Of God's invariable love.

V.

Before thy vaſt almighty arm,
This Globe upon its axis hurl'd;
Thy everlaſting love decreed
To ſave a ſinful, dying world.

VI.

Divine, unerring wiſdom, drew
The gracious, ſoul-reviving plan;
And Jeſus work'd ſalvation out
With pain, for univerſal man.

VII.

He ſhall the travail of his ſoul
With never-ending pleaſure ſee,
And ev'ry ſoul for whom he dy'd,
Shall to their Lord united be.

VIII.

Then with a loud triumphant ſong,
The joyful univerſe ſhall ring,
And ev'ry creature God hath made,
Hail Jeſus univerſal King.

IX.

No ſorrows then ſhall damp their joy,
Pure pleaſures ſhall their portion be;
Unfading pleaſures that ſhall laſt
Throughout a long Eternity. ORIGEN.

VIEW OF HEAVEN.

I.

COME, Chriſtians, look beyond the veil,
Anticipate your hope;
Eternal joys can never fail
To drink all ſorrow up.

II. Our

II.

Our weary ſouls ſhall take their flight,
From earth, and earthly things;
To mingle in the realms of light,
With prophets, prieſts, and kings.

III.

The tender huſband, loving wife,
Shall there each other find;
Renew increas'd the joys of life,
With an unclouded mind.

IV.

Departed friends with rapture meet,
Bright in immortal charms;
I there my darling boy ſhall greet,
And claſp him in my arms.

V.

The child of ſorrow, care, and love,
But now the child of joy;
A parent's utmoſt bliſs ſhall prove
With my enraptur'd boy.

VI.

My glad forefathers there I meet,
They ſhout to ſee their ſon;
They all their Maker's love repeat,
And all his goodneſs own.

VII.

We all with full delight embrace,
No more from God depart;
But mercy view in Jeſu's face,
And love with perfect heart.

A.

WRITTEN

WRITTEN AT AN INN,

By the late Doctor Horne, Biſhop of Norwich.

I.

THE world is like an inn, for there
Men call, and ſtorm, and drink, and ſwear;
While undiſturb'd a Chriſtian waits,
And reads, and writes, and meditates.

II.

Tho' in the dark oft times I ſtray,
The Lord ſhall light me on my way,
And to the city of the ſun,
Conduct me when my journey's done.

III.

Then by theſe eyes ſhall he be ſeen,
Who ſojourn'd for me in an inn;
On Sion Hill, I thoſe ſhall hail,
From whom I parted in the vale.

IV.

Why am I heavy then, and ſad,
When thoughts like theſe ſhould make me glad?
Muſe then no more on things below,
Ariſe my ſoul!—and let us go.

THE

UNIVERSALIST's MISCELLANY

FOR

JUNE, 1797.

ACCOUNT *of the* DEATH

OF

MR. ELHA[redacted] WINCHESTER.

Extracted from a BOSTON *Paper of Ap[redacted]28, 1797.*

" DIED at Hartford, [redacted]fter a long a[redacted]eſſing illneſs, the [redacted]erend Elhanan Wincheſter, preacher of the doctrine of the *Univerſal Reſtoration*, aged 46 years.

" His funeral was attended, on Friday the 21ſt of April, by a very numerous concourſe of ſympathiſing friends and ſpectators, from Hartford and the neighbouring towns; and a ſermon was preached on the occaſion by the Reverend Nathan Strong, from Heb. 9. 27. *It is appointed unto men once to die; but after this the judgment.*

" Mr. Wincheſter was born at Brooklyn, in the ſtate of Maſſachuſets, of reputable parents; and to very unuſual natural powers of mind he added the

embelliſhments of the *traveller*, the *hiſtorian*, the *philoſopher*, and a knowledge of the general circle of ſcience; but moſt peculiarly ſhone in his favourite profeſſion, that of a *divine*.

" His extenſive acquaintance not only throughout the *United States*, but in *London*; moſt of the *kingdom of England*, and ſome parts of *France*; with his publications among the learned, render uſeleſs all encomiums. He was eminent in the pulpit for his oratory, his ſtrength of argument, his ſuperior knowledge of the ſacred Scriptures, his unbounded fervency in propagating the Gospel of Jeſus Chriſt, as not only offering, but in the moſt unequivocal manner ſecuring peace and ſalvation to all intelligent beings.

[redacted] Chriſtian Creed may be learned by thoſe who read his Dialogues on the Reſtoration of all Things; but more fully underſtood by his aſſociates in *life*, and the ſpectators of his *death*, where this luminary of the Chriſtian faith ſhone with peculiar luſtre.

" Here was to be ſeen the moſt diſordered and diſtreſſed ſtate of body, with a mind more calm than his moſt indifferent ſpectators; ſerene and brightening at the near approach of death, like the increaſing light of the morning without clouds; as a dying man calling on his attendants to bear witneſs to his unſhaken faith, and reliance on *that ſyſtem* of the goſpel he had ſo fully publiſhed, and frequently inculcated from

from the pulpit. The private character of the deceaſed moſt clearly evinced the benevolence and ſincerity of his profeſſion; and his philanthropy was as unlimited as the extent of his creed. Even ſlander and falſehood had no appeal but to ignorance and malice, in their various attacks upon his reputation.

"Serenity of mind, calmneſs of temper, warmth of friendſhip, and compaſſion for the diſtreſſed, were prominent features in his life and converſation.—However diſtreſſing to a bereaved *relict*, an aged *father* and *brothers*, a numerous *acquaintance*, and to the world in general, the ſeparation of an affectionate huſband, a dutiful child, beloved brother, and amiable friend, guide and pattern of Chriſtian virtue; let not the obligations we are under to the ſovereign Diſpoſer of all human events be forgotten, but let us bleſs his name, that this candle of the Lord has ſo long continued to burn, and that we have been bleſſed with his light."

From the above account of our departed friend, it appears that he was much reſpected by many in America; that he ſpent nearly the three laſt years of his life there in great uſefulneſs, and died in the midſt of his labours, much lamented. The congregation at Parliament Court Chapel, as a tribute of reſpect to his memory, and as a proof of their attachment to the doctrine which he taught, put their chapel into mourning, and a ſermon was preached to a very nu-

merous auditory by William Vidler, from Heb. 11. 4. *He being dead, yet ſpeaketh.* At the requeſt of many who heard it the ſermon will be publiſhed, with the hymns which were made on that occaſion. In our future numbers will be inſerted as much of the biography of Mr. Wincheſter as we are acquainted with, and a review of his writings; together with large extracts from the letters which he wrote to Mr. Mortimer when he left England.

May the great truths of God, of which he was ſo eminent a witneſs, be duly impreſſed upon the minds of the *many*, who have learned from his miniſtry, and writings, that *God is love.*

June 20, 1797 WM. VIDLER.

THE PROPRIETY OF THE MIRACLES OF MOSES IN EGYPT.

[CONTINUED FROM PAGE 235.]

THE heart of Pharaoh continued hardened. Jehovah therefore ſent the *eighth* plague, that of *locuſt*. This contemptible inſect has been in all ages a ſcourge to a conſiderable portion of the globe. It is not ſingular that they ſhould devour the moſt juicy plants and fruits, ſuch as melons, and all manner of garden fruits and herbs; nor that they ſhould feed alſo upon aromatic plants, ſuch as lavender, thyme, roſemary, &c.; but it is very ſingular that they equally

equally eat muſtard, onions, and garlic; nay, even hemlock, and the moſt rank and poiſonous plants, ſuch as the thorn-apple, and deadly nightſhade: ſuch is their univerſal taſte, that they do not prefer the innocent mallow to the bitter furze, or rue, or wormwood; conſuming all alike: even the young branches, nay, the very bark of trees, are conſumed by them. It is remarkable that they never breed in well cultivated countries, but always in ſome barren and deſolate ſpot. Hence Africa and Arabia have always been the great repoſitories of them, from which deſart countries they have iſſued forth, and been the heavieſt of all calamities to other lands. So prodigious are their numbers, that the [illegible] is ſometimes darkened by them. In vain do the wretched inhabitants dig trenches round their gardens, olive grounds, and vine[illegible]s, and fill them with water; and in vain do they [illegible]dle fires of vaſt length to deſtroy them: the[illegible]nes, though deep and large, are ſoon entirely filled up; and the fires, however fierce, are ſoon put out by their multitudes. Every tree is ſtripped, and every herb deſtroyed, wherever they alight; and when a wind conducts them out to ſea, and they fall into it and are drowned, they then are waſhed upon the ſhore in ſuch quantities, that, putrifying, they infect the air with their ſtench, and cauſe a deadly peſtilence. Such are the horrors of a viſitation by *locuſt*. All theſe horrors were realized in Egypt. *The locuſt*, ſays Moſes, *went up over all*

the land of Egypt, and reſted in all the coaſts of Egypt: very grievous were they, for they covered the face of the whole earth, ſo that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field through all the land of Egypt. The Egyptians, among the other elements, worſhipped the winds. Jehovah, to ſhew that they were only his agents, ſent a ſtrong eaſt wind, and brought the locuſts; and then a ſtrong weſt wind, and conveyed them into the Red Sea.

As the obduracy of Pharaoh's heart ſtill continued, Jehovah went on to ſhew his power over the elements. The ninth plague, whilſt it ſevcrely puniſhed the Egyptians for their cruelty to the Hebrews, ſtruck at the very foundation of all idolatry. It appears that the firſt objects of idolatrous worſhip were the contending powers of light and darkneſs; and that the benevolent principle, or the power of light, was every where believed to maintain a conſtant ſuperiority over the power of darkneſs. Such was the faith of the ancient Perſians; and ſuch, as a very learned writer has lately proved, was likewiſe the faith of the earlier Egyptians. It was therefore, with wiſdom truly divine, that God, to ſhew the vanity of their imaginations, brought upon thoſe votaries of light, who fancied themſelves the offſpring of the ſun, a preternatural darkneſs, which all the powers

of

of their ſupreme deity and his ſubordinate agents could not diſpel. Thus did the Almighty ſhew, that it was *He who formed the light, and created darkneſs.* The tenth and laſt plague brought upon this idolatrous people was more univerſally and ſeverely felt than any which preceded it. It was likewiſe, in ſome ſenſe, an inſtance of the *law of retaliation,* which requires an eye for an eye, and a tooth, &c. Moſes was commanded, at his firſt interview with Pharaoh, to ſay, *Thus ſaith Jehovah, Iſrael is my ſon, even my firſt-born. Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, I will ſlay thy ſon, even thy firſt-born.* But before this denunciation was put in execution every attempt was made to ſoften the hardened heart of the obſtinate tyrant. The waters of his ſacred river were turned into blood, and all the fiſh that it contained were ſlain; frogs were brought all over the land to pollute the people; the miniſters of religion were rendered ſo impure by vermin, that they could not diſcharge their wonted offices; vaſt ſwarms of flies were ſent to annoy the whole nation; the animals moſt revered as gods, or emblems of gods, were cut off by a murrain; the elements, that were every where worſhipped as divinities, carried through the land a devaſtation, which was compleated by ſwarms of locuſts; the aſhes of the ſacred furnace, which were thought to convey bleſſings whitherſoever they were waſted by the winds, were made to communicate

incurable diſeaſes; a thick and preternatural darkneſs was ſpread over the kingdom, in defiance of the power of the great *Oſiris*; and when the hearts of the people and their ſovereign continued ſtill obdurate, the eldeſt ſon of each family was ſlain, becauſe they refuſed to let Iſrael go, *God's firſt-born.* From this univerſal peſtilence the Iſraelites were preſerved by ſprinkling the door-poſts of their houſes with the blood of one of the animals which were adored in Ægypt; a fact which, as it could not be unknown to Pharaoh or his ſubjects, ought to have convinced that people of the extreme abſurdity of their impious ſuperſtitions. This effect it ſeems not to have had; but the death of the firſt-born produced the deliverance of the Hebrews; for when it was found that *there was not a houſe where there was not one dead,* Pharaoh called for Moſes and Aaron by night, and ſaid, Riſe up, and get you forth from among my people, both you and the children of Iſrael, and bleſs me alſo. And the Ægyptians were urgent upon the people, that they might ſend them out of the land in haſte, for they ſaid, We be all dead men.

Though Pharaoh and the bulk of the people were ſtill attached to their ſenſeleſs idolatry, yet it is incredible to ſuppoſe that many were not delivered from it, and became worſhippers of the one true Jehovah. As a proof of this, it is recorded, that God gave the people favour in the ſight of the Ægyptians, and they borrowed of them, i. e. *took*, what the Ægyptians

Egyptians lent, i. e. *gave*, even jewels of ſilver, and jewels of gold; ſo that the Iſraelites *delivered*, not *ſpoiled*, the Ægptians. It ſhould ſeem that theſe jewels of ſilver and gold were of an idolatrous kind, having ſome repreſentation of their deities upon them, or after having been conſecrated were worn in honour of their idols, or as charms to preſerve the wearers from evil. Theſe were put upon the ſons and daughters of the Iſraelites, in token of the triumph of Jehovah over the gods of Egypt, and were afterwards devoted to the ſervice of the tabernacle. Thus many of the Egyptians were *delivered* from idolatry. The infatuation of Pharaoh and his army, after all this, is truly ſurpriſing. Perhaps there is ſomething in the exerciſe of tyranny that blinds the eyes, and hardens the heart, and leads tyrants on to their deſtruction. This at leaſt was the caſe of the monarch of Egypt, who, intoxicated with the practice of oppreſſion, aroſe and purſued the emancipated Iſraelites, to bring them back to ſlavery; but this deſign was fruſtrated by Jehovah, and Pharaoh and all who were engaged in it were drowned in the Red Sea. To ſhew the ſingular propriety of this miracle, we muſt remember, that the ſea was alſo an object of adoration. Thus did the God of Iſrael *execute judgment upon all the gods of Egypt.*

Upon the whole, we may ſee that the deſign of God in thus chaſtiſing the Egyptians, in a way that hath never yet been repeated on any nation, was merciful,

merciful. It was to teach them that Jehovah was God, that they might fear him.

Different Tranſlations of the Hebrew Word GNOLAM, *as it ſtands in the Engliſh Bible.*

IN the controverſy concerning the duration of future miſery, thoſe who contend for its *eternity* have reſted a conſiderable part of their arguments upon the meaning of the Hebrew, *gnolam*; the word by which the duration of future puniſhment is expreſſed in the Old Teſtament. The word which in the Septuagint, and in the New Teſtament, anſwers to *gnolam*, is *aion*. A view of the different tranſlations which are given to thoſe may ſerve to ſhew that neither of them *neceſſarily* mean eternal. I ſhall begin with the *gnolam* of the Old Teſtament. It has the following renderings:

1. Of old. Gen. vi. 4. and 1 Sam. xxvii. 8. Jer. xxviii. 8. Lam. iii. 6. Amos ix. 11. Micah vii. 14. Mal. iii. 1. Iſai. lxiii. 8. Iſai. li. 9.
2. Old. Job xxii. 15. Prov. xxiii. 10. Jer. vi. 16.
3. Old time. Joſhua xxiv. 2. Jer. ii. 20. Ezek. xxvi. 20.
4. Ancient times. Pſal. lxxvii. 5.
5. Ancient. Prov. xxii. 28. Iſai. xliv. 7. Jer. v. 15. Ezek. xxxvi. 2.
6. World. Pſal. lxxiii. 12. Eccleſ. iii. 11. Iſai. lxiv. 4.

7. Long.

7. Long. Pſal. cxliii. 3.
8. Long time. Iſai. xlii. 14.
9. At any time. Lev. xxv. 32.
10. Continuance. Iſai. lxiv. 5.
11. Everlaſting. Gen. xvii. 18. chap. xlviii. 3—4, and xlix. 26. chap. xvii. 13. Exod. xl. 15. Lev. xvi. 34. Numb. xxv. 12—13.
12. Laſting. Deut. xxxii. 15.
13. Ever. Exod. xxvii. 21. chap. xxix. 9. Lev. 7. 34. chap. xvi. 29 and 31. Numb. x. viii.
14. Perpetual. Exod. xxix. 9. Lev. iii. 17. Numb. xix. 21.
15. Hide and hidden. Lev. v. 2, 3, 4. Numb. v. 13. 1 Kings x. iii.
16. Secret. Pſal. xc. 8. Eccleſ. xii. 14.
17. Eternal. Iſai. lx. 15.
18. Alway. Job. vii. 16.

It is not pretended that the word is not otherwiſe tranſlated elſewhere; but no other rendering has yet occurred to me. Neither is it ſuppoſed that every place in which the word is found in the above ſenſes is referred to; but ſufficient inſtances are here produced to ſhew, that the word does not convey the idea of endleſs duration. If any one can give a reaſon why the word is not to be underſtood in a limitted ſenſe, whenever it conveys the idea of duration, he is earneſtly deſired to make it known.

ABRAHAM BENNETT.

SYNONY-

SYNONYMOUS WORDS DISTINGUISHED.

Sincerity, Frankneſs, Plainneſs, Ingenuouſneſs.

SINCERITY prevents our ſpeaking otherwiſe than we think, and is a virtue. *Frankneſs* makes us ſpeak as we think, and is a natural effect. *Plainneſs* is ſpeaking freely what we think, and ſprings ſometimes from want of reflection. *Ingenuouſneſs* makes us declare what we know, and is often a folly.

A *ſincere* man will not deceive; a *frank* man will not diſſemble; a *plain* man will not flatter; an *ingenuous* man knows not how to conceal any thing.

Sincerity is of great value in the intercourſe of the heart. *Frankneſs* facilitates the commerce of the world. *Plainneſs* is often conſidered as a want of politeneſs. *Ingenuouſneſs* is frequently found to err againſt prudence.

The *ſincere* are always eſteemed. The *frank* pleaſe all the world. The *plain* ſometimes offend. The *ingenuous* often betray themſelves.

QUESTION.

IS the true etymological ſenſe of the word, *ever*, expreſſive of endleſs duration? If it be, from whence come the phraſes, *for ever and ever*, and *evermore*. The former ſignifying a *ſucceſſion*, the latter, *more than ever*. An anſwer to this queſtion by any perſon would oblige,

A CONSTANT READER.

CONTROVERSY OF THE INFINITE EVIL OF SIN.

Continued.

TO THE EDITOR.

DEAR SIR,

PERUSING the fourth number of your Miſcellany, I could not but admire the ingenuous arguments therein adduced to prove ſin not infinite. But, Sir, you do it chiefly from reaſon; but as I am a Chriſtian, I conceive it my duty to be guided by Scripture. I remarked, in reading Job xxii. 5. this paſſage—"Is not thy wickedneſs great, and thine iniquities *infinite?* Now, Sir, I argue thus: If this text be true, our ſins are *infinite*, and of neceſſity that they deſerve infinite (that is endleſs) puniſhment. This is a fact too clear to be denied. Until you can clear up this incontrovertible paſſage, your arguments in the laſt Number are vain. I ſhould not have troubled you; but you challenged us to produce chapter and verſe, which having done briefly, muſt expect ſome of your correſpondents to anſwer. In ſo doing you will give a mortal ſtab to the ſentiment of endleſs miſery, and oblige your's, in the bonds of peace.

June 3, 1797. BENJ. BAINE.

ESSAY

ESSAY ON LIBERTY.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

THE preſent day is a day of Liberty; and it is natural for every intelligent mind to eſpouſe her cauſe, and be averſe to Slavery. But what hath ſtruck me moſt forcibly is this: The ſtrongeſt Advocates for Liberty are them who abſolutely deny man's free agency; but how men can be at liberty to act without a freedom of will I know not.

In order, therefore, to obtain a more diſtinct and proper view of the nature of Liberty, I ſhall deſcribe it in the words of a late author, which hath conſidered it under the four following general diviſions, (*i. e.*) Phyſical, Moral, Religious, and Civil; "By Phyſical Liberty (ſays he) I mean that principle of ſpontaneity, or ſelf-determination, which conſtitutes us agents, or which gives us a command over our actions, rendering them properly ours, and not the immediate effects of any other cauſe. Moral Liberty muſt be the power of following, in all circumſtances, our ſenſe of right and wrong, or of acting in conformity to our reflecting and moral principles, without being controuled by any contrary principles. Religious Liberty ſignifies the power of exerciſing, without moleſtation, that mode of religion which we think beſt, or of making the deciſion of

of our own conſciences reſpecting religious truth the rule of our conduct, and not any of the deciſions of others. In like manner, Civil Liberty is that power of a civil ſociety, or State, to govern itſelf by its own diſcretion, or by laws of its own making, without being ſubject to any foreign diſcretion."

It ſhould be obſerved, that, according to the definitions of the different kinds of Liberty, there is one general idea that runs through them all, I mean the idea of *ſelf-direction*, or *ſelf-government*. Without this, what is man, but a mere machine, acted upon by ſome foreign force, having no principle of motion in himſelf, or command over events, and, therefore incapable of all merit or demerit, for without liberty, or freedom of will, there muſt ſtand a force oppoſite to the agent's *own* will; this force is incompatible with the very idea of voluntary motion, and the ſubject of it is a mere paſſive inſtrument, which never acts, but is always acted upon, and muſt be a poor abject animal, without rights, without property, and without a conſcience.

If you think this worthy a place in your Miſcellany, you may inſert it.

I am your's, &c.

A CONSTANT READER.

CON-

CONTROVERSY ON JONAH.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

IN your Miſcellany for laſt month, I obſerve a letter upon ſtrictures which I had formerly written on Jonah's being ſwallowed up by the whale. The Gentleman who wrote the letter I heartily thank for it. 1ſt. Becauſe he deſired to prevent my doing evil. 2dly, Becauſe he deſired to do me good, by convincing me of an error which he ſuppoſed I had got into. And, 3dly, for confirming what I had before only conceived might very poſſibly be true. For the weakneſs of the arguments of a perſon, that I ſhould ſuppoſe to be a man of ſome learning, eſtabliſhes my conjecture by informing me, that it cannot be objected to, becauſe it is conſiſtent to the words of Divine truth. It is true I put no name to what I had written; hatred or love may cauſe a novelty to be either embraced or rejected; but when truth and error depend only upon the ſtrength of argument, then error muſt vaniſh before truth's ſuperior brightneſs.

1ſt. It is granted that the word does not ſignify a whale. 2dly. I had before proved that the word may be applied, not to a large fiſh, but to fiſh in general; and, from them, to a place where fiſh, and fiſhermen, reſort; that is, to a fiſhery; and, 3dly, that it could not poſſibly be a great fiſh, becauſe the word,

word, radically, ſignifies to increaſe or multiply; and therefore, being a word implying multitude, it cannot juſtly be applied to a large fiſh, which does not increaſe numerouſly, but is very properly applied to the ſmaller fiſh, all of which are known to be wonderfully prolific. 4thly, I would obſerve, that the reference to Joſephus proves nothing. In his day the Hebrew was, as it now is, a dead language; we have, therefore, an equal ability to underſtand it with him; the Jews of his day ſpeaking Syriac, and not Hebrew. Again, the ſtory he tells of Jonah being caſt upon the Euxine is very improbable. He muſt have been carried by the whale through the Mediterranean, between the Dardanelles into the Euxine, where a fiſh of that ſpecies has never yet been found; and when landed, would have had barbarous countries to go through to Nineveh, that no traveller has ever yet dared to truſt himſelf in, without imminent peril. Perhaps, Sir, the Gentleman thinks to ſupport the credibility of the account, and to ſtrengthen his faith, that it is neceſſary the whole ſtory ſhould be filled with inconſiſtencies and improbabilities; for my part, I muſt confeſs, that I am ſo very credulous, that to me it is ſufficient that I ſee the hand of God in it, and that Chriſt has acknowledged its truth, for me to believe it, without having one improbability added to make it appear more miraculous. 5thly. The Greek word *Seemeion*, which our Lord uſes, Matt. xii. 39. does not neceſſarily imply a miracle,

but a ſign, a mark. And here I will refer you to my former ſtrictures, to ſhew how exactly, ſuppoſing Jonah was caſt into a rock, he typified the Lord Jeſus Chriſt; but in the belly of a fiſh, excepting in length of time, it is not poſſible to draw any parallel between them.

Laſtly, Sir, I ſhould like to aſk the Gentleman, what he means by *chance?* It is, Sir, a doctrine that I think ought not to compoſe a part of a Chriſtian's creed. I believe in a Providence, which, as Auguſtine ſaid before me, ſurveys the whole univerſe, as if it was but one individual, and each individual, as if he compoſed the whole univerſe; a Providence, Sir, that protects ſparrows, and numbers the hairs of our heads. To me, therefore, it is very immaterial whether Jehovah ſuſpends the laws of Nature, to defend or puniſh his creatures; or whether he gives them increaſed force, and directs them to the accompliſhment of that end he ordaineth; in each, in all, it is the hand of Jehovah, to it would I bow with holy reverence. The word of God is true; it cannot be overturned by inveſtigation: if, therefore, the account of Jonah and the whale is written by the ſpirit of truth, the cloſeſt examination will but eſtabliſh the fact. On the contrary, if miſ-tranſlated, let it be corrected, for falſehood never can confirm the truth. The very ſame arguments that have been urged againſt ſuch alterations will be what has been brought forward againſt the reformations by Luther, Calvin, Whitfield

Whitfield, Weſley, Wincheſter; nay, againſt the reformation by the Lord Jeſus Chriſt. And to ſuch objections from Proteſtants, the anſwer of Chriſt will apply—"Ye build the ſepulchres of the Prophets, and adorn the monuments of the righteous, and ſay, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets." Verily, this conduct being like that of their fathers, they have paſſed the ſentence of condemnation upon themſelves, and only wait for an opportunity, by outward action, "to fill up the meaſure of their fathers ſins." I would not, upon any account apply this obſervation to the writer of the letter, but to his mode of reaſoning; his motives may be upright, I truſt they are; but ſo alſo are the motives of thoſe who ſhall be ſaved in the day of the Lord, whilſt all their works ſhall be burnt up, and they loſe their reward. May peace, Sir, be with him; may he be bleſſed with increaſed wiſdom, and bring forth its fruits in a ſpirit of love, that he may have an abundant reward adminiſtered to him in that day, when the Saviour ſhall beſtow rewards unto all his Saints according to their works. Farewel. Y.

TO THE EDITOR.

DEAR SIR,

UPON the ground of mercy, every one will be judged and puniſhed according to their works done in the body, good or bad; therefore, bleſſed

are the dead who die in the Lord, for they ſhall ceaſe from their labours, and the ſecond death ſhall have no power over them; but, at the ſame time, the final reſtoration of all lapſed intelligences is determined on by Almighty God, through the merits of Jeſus Chriſt, who is to be the Judge and the Saviour.

This doctrine appears to me to be as clearly pointed out in the Scriptures of truth, as when I ſtand by the ſea-ſide at noon-day, the light of the ſun, with the help of my eyes, tells me which is land and which is water; but here I muſt acknowledge, that Mr. Wincheſter gave me the key to this truth; for before his arrival in this country, I walked between two: on the one hand, I loved the Calviniſt, becauſe he told me the following truth, that every thing good which I received was from the free, unmerited mercy of God in Chriſt Jeſus. I loved the Arminian, becauſe he told me that God was love; that his tender mercies are over all his works, and that Chriſt Jeſus taſted death for every man, &c. Nevertheleſs, in other things I knew they were both wrong, but could not tell how to put them right. A Mr. N——, a particular Baptiſt, and a particular friend of mine, whom I had great affection for as a man, and loved as a brother in Chriſt; but as we could not exactly agree in ſentiment, we had frequent diſputations, but our arguments never came to any thing, ſo as to throw light upon the ſubject; therefore I was determined, if poſſible, to leave them off, as they very often

ten gave me pain, leſt I ſhould ſay ſomething contrary to truth, by which means I might offend God, ſo I ſent him the following lines. If you think them worth a place in your Univerſaliſt's Miſcellany, pleaſe to inſert them. I hope your Readers will find in them a ſpirit of zeal, and at the ſame time moderation, which are grand articles in uniting Chriſtians of all denominations in love and affection one towards another.

I am, dear Sir,

Your very reſpectful friend,

And, I truſt, brother in Chriſt,

J. THORNHILL.

June 5, 1797.

May we unite to ſerve the Lord with care,
Make known our wants, as he commands, by prayer,
Have no diſpute in things beyond our ken,
For He is God, and we are only Men.
What God decrees is right, and none can ſay,
What haſt thou done? or turn his hand away:
Juſtice for ever ſits upon his Throne,
And ſmiling Mercy by HIS Son is known.
To form a ſoul ſincere who dares pretend,
Or waſh it clean till God his ſpirit ſend?
We are ſo foul, corrupt in every part,
That none but Chriſt can cleanſe the ſinner's heart.

ANSWER TO A QUESTION ON CONSCIENCE.

WHAT is natural conſcience, and how are its workings to be diſtinguiſhed from the operations of the Spirit of God?

ANSWER.

Natural conſcience is a prodigal ſon; ſpiritual conſcience is a dutiful ſon. Natural conſcience tells a man when he does wrong, and makes him unhappy, but this unhappineſs ariſes from fear of diſgrace or puniſhment.

The operations of the Holy Spirit on the conſcience tells a man when he does wrong, and makes him unhappy, but this unhappineſs is in conſequence of filial affection to the object offended, which is God, whom he knows to be of purer eyes than to behold iniquity with approbation, and makes him watch that he may not offend again.

SEMPHRONIUS.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

AS a general acquaintance with mankind ſeems to deſtroy local prejudices, ſo a general acquaintance with the individuals who form the various ſects of Chriſtians, will conſiderably diminiſh party prejudices,

prejudices; at leaſt I have found it to be ſo in my mind, having had the happineſs of being favoured with the friendſhip of many Chriſtians of different opinions in matters of religion, men whom I have reaſon to believe are poſſeſſed of real piety, and who love the Lord Jeſus Chriſt, having continually before them the hope of immortal glory. I cannot but ſee in them a ſimilarity of purſuit, but a diverſity in ideas concerning the road to it, which ſeems chiefly to ariſe from education, or judgment, or knowledge, and, perhaps, from a combination of the whole; and, as I anticipate with holy joy the period when we ſhall be of one heart and mind, ariſing from a perfect knowledge of the good word of God being diffuſed through the whole earth, I ardently long to lend an helping hand to pull down that grand impediment which ſeems to me to prevent it, the prejudice of party, the pride of ſentiment.

There are but few Chriſtians but what love to converſe upon the general principles of Chriſtianity; then they are all love, meekneſs, patience; but introduce a ſentiment contrary to their creed, the ſcene changes; it is haſte, impatience, and too often a ſomething worſe, will ſuch tempers inveſtigate truth? Were men of the world to poſſeſs them in the diſcuſſion of the arts and ſciences, would there not be an end to all improvement? How much leſs ſhould it be admitted into the diſcuſſion of thoſe truths, which all parties allow that but a very ſmall part of,

are at preſent known, and that every the leaſt addition to their ſtock of knowledge is an invaluable acquiſition, but the miſs of it a real loſs.

If Chriſtians who differ with them are in an error, ſurely undeſigned error is not in its own nature vicious, eſpecially where the heart is right. But ſuppoſe it vicious, yet Chriſt endures the contradiction of ſinners, that he might have an opportunity in the meekneſs of wiſdom to inſtruct them. The Scriptures ſay that "God is love!" If ſo, all the doctrines that flow from him muſt partake of his nature. He declares that He is "ſlow to anger, long-ſuffering, unbounded in goodneſs." How then can impatient, fretful, angry Chriſtians be prepared for the enjoyment of him, when it is ſaid, "Without holineſs none can ſee the Lord." Without that internal and external ſeparation from all that is contrary to his nature, they cannot behold the Lord's Chriſt in his Millenial kingdom, but muſt be remembered with "the reſt of the dead who riſe not till the thouſand years are paſt."

Chriſtians would ſoon moderate the ſpirit of opinion, were they to conſider, that Chriſtianity is not ſo much right doctrines as right tempers; thouſands of unenlightened men have become converted men, truly ſo in their diſpoſitions and life; all they knew was, "God for Chriſt's ſake has forgiven me my ſins." Their gratitude was manifeſted in their conduct, and declared—If God ſo loved us, our every word

word and action ought to teſtify the ſame overflowing love to others, even our bittereſt enemies, much more to all who love the Lord our Redeemer; living in this faith and practice, at the hour of death, angels have triumphantly carried them to the boſom of their Lord. A ſmile from his joy-inſpiring countenance, a few moments converſation with the ſpirits of juſt men made perfect has enlightened their uncultivated underſtanding, and made them as perfect in doctrines as Paul himſelf.

It is unbecoming the Chriſtian ſpirit, when it cannot bear contradiction, or even reproach; but it is ſin when it is grown into impatience or wrath, becauſe their creed is contradicted in converſation, prayer, or preaching; it is not the love of truth, but pride, and a ſelf-ſufficiency of wiſdom. Was truth written upon their hearts, they would be free from ſuch intemperance of ſpirit. I have long known and loved Semphronius; he poſſeſſes wit, learning, and piety, I have always found him anxious for the happineſs of mankind; he knows the word, and loves it, and ſtrives by obedience to attain an high ſituation in the kingdom of his Lord; generous, diſintereſted, capable, and apt to communicate; yet, I tremble for him. Semphronius muſt ſubdue himſelf, or loſe his reward. The unſeen pride of his heart corrupts all his Chriſtian grace, and cauſes him much oftener to diſgrace the character of a diſciple than to promote the glory of his Lord; the overbearing impetuoſity of his

his ſpirit almoſt continually caſts a veil over that truth he loves. Poor Semphronius, I grieve to find that you will fancy, notwithſtanding all your ſufferings, that wiſdom dwelleth with you, that ſhe has fixed her throne on your judgment, and by your lips muſt eſtabliſh decrees. Oh, my friend, be humble, be holy, and you muſt be happy. The great command of our bleſſed Maſter to his Diſciples was, ſo to act, "that men beholding their good works might glorify their father, who is in Heaven." Would Semphronius but do this, he would ſoon be convinced, that violence, anger, wrath, with every other wrong temper, can only encourage, but never correct error, whilſt truth, according to the maxim of our Lord, has only to be made manifeſt, and all men would love it, and glorify God by their obedience; the common people would gladly liſten to the meek, the wiſe Semphronius, and praiſe God for the gracious words that flowed from his lips.

When St. Paul ſays that he kept his body under, leſt, whilſt he preached unto others, he himſelf ſhould become a caſt-away. Surely, he means ſomething more than mortifying his fleſh by faſting. I rather think the whole natural man, every paſſion particularly united to the body, and liable to be affected by its ſituation, its advantages or infirmities, ſuch as dignity, fretfulneſs, wiſdom, learning, &c. and evidently, upon this ground, that Chriſtianity is a doctrine of love, and that whatever in the ſpirit of a Chriſtian

Chriſtian is contrary to love, is contrary to that doctrine which his whole life and converſation ſhould teach. The tutor is in want of inſtruction, he has forgot the rudiments of thoſe truths he would inculcate; by taking a wrong courſe, he runs wide from that goal at which he is aiming; inſtead of receiving the wreath of victory, from an awful diſtance he beholds others obtain it, whom the vanity of his heart had too often cenſured for not having began the race.

To conclude, public inſtruction may call ſinners to repentance, it may build up Chriſtians in this moſt holy faith, but a meek, patient, Chriſt-like diſpoſition, would make more ſincere converts to Chriſtianity than all the dazzling ornaments that attend the moſt ſplendid public gifts.

Your ſincere well wiſher,

O.

ANECDOTE.

DURING a late plague at Algiers, an officer, traverſing the ſtreets in the night, heard a great diſturbance in the houſe of an Engliſhman, whoſe wife was turning every thing topſy turvy. The officer, as uſual, when he gave information of an infected houſe, the next day cauſed the door to be marked, previous to its being nailed up by authority. This alarmed the Engliſhman, who remonſtrated to a ſuperior magiſtrate; and on being confronted by the officer, gave what appeared to be the moſt irrefragable

fragable proofs, that he had not the leaſt ſymptoms of the plague in his habitation. The officer being aſked what he had to ſay in oppoſition to theſe aſſertions, replied, That when he was at the door, the man's wife was not only ſcolding, but beating him; and if a houſe could be ſaid to have a greater *plague*, he would be content to ſuffer the imputation *due to one who had made a falſe accuſation.*

ESSAY ON THE CHRISTIAN MINISTRY.

Continued from page 223.

IT will be granted that ſeveral qualifications are abſolutely neceſſary to fit a man for that important office. Learning does not appear to be *abſolutely* requiſite, although very uſeful. An unlearned man might, by occaſionally preaching, do much good to a learned audience, but he could not profitably preach to them for a conſtancy. But to be a Chriſtian is an abſolute requiſite for a Chriſtian Miniſter. If he believes not himſelf on the Lord Jeſus Chriſt, if he is not determined to know, and to obey every command of Chriſt, how can he teach them to others? No acquaintance with doctrines or worldly learning will compenſate for his not believing on the Meſſiahſhip of Chriſt, not knowing him as a Saviour, and the not obeying his precepts. For if not a practical Chriſtian, it is an impoſſibility for him to be a ſucceſsful teacher of Chriſtianity. He may be a man of genius,

and

and poſſeſſed of every pleaſing adornment to the human mind, but theſe will be of no conſequence to him as a Chriſtian Miniſter, unleſs with them he has the ſpirit of God to renew his ſoul, that like Chriſt he may be perfect in all holy obedience; and with this he muſt have ſuch gifts as will qualify him for public work: he muſt be able to inſtruct; if not, although a Bible Chriſtian, he is not qualified to be a Chriſtian Miniſter. For ſuch an office requires both readineſs and ability to teach, and conſequently ſome knowledge; for he who inſtructs muſt be ſuppoſed to have more extenſive knowledge of that which he treats of than thoſe perſons who are inſtructed by him. He muſt alſo have warm zeal for the glory of Chriſt, a holy fervency, an ardent love for mankind; and theſe muſt all be guided by knowledge: in all he muſt be directed by underſtanding, otherwiſe, though he love Chriſt, without this warmth of heart to promote his glory, and extenſive benevolence to mankind, he will become completely dead, cold, lifeleſs, and unanimated. As a Miniſter, what holy zeal did Paul feel for the happineſs of mankind, when he compared the anxiety of his heart to the throes and pangs of a woman in travail. "Now, (ſays he) I live if ye ſtand faſt in the Lord; but if not, all our hopes and expectations die, for we did hope ye would have been for our crown, but though ye did run well, ye are hindered; ye have begun in the ſpirit, but ye end in the fleſh." Without holy zeal, the Chriſtian Miniſter

niſter cannot give up all for Chriſt, his expectations are below, he has not a ſufficiently animated view of the glories of the kingdom of Chriſt to account all things below but as dung and droſs, in compariſon of that glory that ſhall be revealed. But it is not all that poſſeſs ſuperior knowledge, an aptneſs for teaching, a practical acquaintance with the truths of Chriſtianity, a love to Chriſt, univerſal benevolence to mankind, and a holy zeal for the glory of God, that are Miniſters of the word of God, but there alſo requires an opportunity or an opening for ſuch a character to be of uſe. A taking by the hand in the conduct of divine Providence, and leading ſuch a one into the miniſterial office, and this may be twofold.

1ſt, A man of warm zeal may be caſt where the Goſpel is not known; he may converſe upon it amongſt his neighbours, they may feel the power of the word, their eyes may be opened to diſcern Chriſt hath died for them, their hearts may be changed, by degrees a Chriſtian ſociety is formed, and that man who firſt went amongſt them, being poſſeſſed of ſuperior knowledge, and having holy zeal for Chriſt, of neceſſity becomes their teacher: ſuch a one, in the language of the New Teſtament is the firſt fruits, the Elder, the Biſhop: Providence, perhaps contrary to his inclination, has brought him into the work, without any pomp, or ceremony, or change of garment, or ſtate, or title, being required of, implied by, or annexed to the office.

2dly.

2dly. Every member of a Chriſtian church, having public gifts and zeal, is a bleſſing to the brethren of that church to which he belongs, his gifts grow by the exerciſe of them, his brethren ſee it, and have only as a body to own what God has done by him, and entreat him, in the name of Jeſus to go forth, and call ſinners to repentance, and build up the Saint in his moſt holy faith. This man is likewiſe a Miniſter of the Lord Jeſus Chriſt, and is by the church, in the name of their Great Head, appointed to feed the flock of Chriſt, over which he is made an overſeer.

But it is truly ridiculous to ſuppoſe, that becauſe a man is in one place appointed to the miniſterial office, that he conſequently becomes a Miniſter to whatſoever place he goes: No! he may be a Miniſter at one place, and at another nothing more than a Chriſtian brother; a contrary doctrine is contrary to common ſenſe; it is the Prieſt employing an uſurped authority to ſtay the ſimple hearted amongſt men.

For inſtance, ſuppoſe a man, in either of the ways we have before mentioned, called to labour in the Miniſtry amongſt an ignorant people, he knows but little, they know leſs, he is therefore capable of inſtructing them; but he leaves them; where he next goes, the people are wiſer than he is, they are capable of inſtructing him, therefore his work cannot lie there; and this I mention to ſhew the ſimplicity of the Chriſtian Miniſtry; it is not intended for the benefit

benefit of the Miniſter, but the enlightening of the people.

But the character of a Chriſtian Miniſter, this belongs to him as ſuſtaining the paſtoral office, by the choice and conſent of the congregation; they are, therefore, ſuppoſed to be ſufficiently perſonally acquainted with him to be able to examine him by the rule laid down by Paul to Timothy, "If a man deſire the office of a Biſhop, he deſireth a good work," *i. e.* he deſireth an office in which he may do much good; it is not deſirable from being an exalted ſtation, but from its being a ſituation where he may be eminently uſeful. To fit him for ſuch an office, "he muſt be blameleſs," ſo clear of guilt, that the cauſe he eſpouſes may not be injured by any imputations that may be caſt upon his character. "The huſband of one wife," not having more than one at a time, "vigilant," active, watchful, continually overſeeing his flock, that he may be able to unite and build up the church; that by their love, and zeal, and knowledge, and inward and outward purity, they may indeed be the Temple of the Lord, and a light unto mankind. "Sober," poſſeſſed of ſobriety of mind, knowing his proper ſituation, not lifted up with pride, not miſtaking his character or office; but "of good behaviour, given to hoſpitality, apt to teach; not given to wine," not ſitting long over his cups, much leſs given to inebriation, but uſing it, like every other bleſſing of Providence, with chearfulneſs, gratitude,

tude, and temperance. "No ſtriker," no, not even with the tongue; "nor given to filthy lucre," leſt through covetouſneſs he betray his truſt; he muſt "be patient," bearing like Chriſt with the contradiction of ſinners and the ignorance of Chriſtians. "Not a brawler," but a man of ſoft words and hard arguments. "Not covetous," for a man cannot ſerve God and Mammon; a covetous man cannot be given to hoſpitality; covetouſneſs is the root which will bear every evil plant, and is ſo contrary to the temper of his benevolent Maſter, that it is utterly unfit for the character of a Chriſtian Biſhop. "One that ruleth well his own houſe, having his children in ſubjection with all gravity;" for if a man know not how to rule his own houſe, how ſhall he take care of the church of God? "Not a novice," not a young convert, leſt being lifted up of pride, he fall into the condemnation of the devil," into the ſame condemnation as Satan, having a ſimilar ſentence paſſed upon him for a ſimilar crime: "Moreover, he muſt have a good report of them which are without, leſt he fall into reproach and the ſnare of the Devil." Happy would it be for mankind had the church of God many evangelical paſtors; men of this character, primitive preachers of the Goſpel, of ſimplicity of manners and purity of intention, they would, indeed, be a bleſſing to their flock, to their neighbourhood, and wherever the good providence of God might caſt their lot; men that could ſay like Paul,

that in all things they had the teſtimony of a good conſcience, that their ways pleaſed God; men who in all things approved themſelves to be Miniſters of God, not by power or wealth, or prieſtly veſtments, but by "being able to teach, patient, in meekneſs inſtructing thoſe who oppoſe the truth," by life and doctrine manifeſting the power and purity of the words they deliver.

Such men as theſe have miniſterial work to perform; it is in general twofold. 1ſt. Preaching the word of God. 2dly. Governing the congregation under them according to the laws of Chriſt. Some, perhaps, would add a third, Being Ambaſſadors ſent from Chriſt to the children of men, but ſuch would be puzzled from Scripture to find any right to ſuch a title; the Apoſtles were Ambaſſadors, the word of reconciliation was by Chriſt committed unto them; they have left it upon record for us, and it is the buſineſs of a Chriſtian Miniſter to expound and enforce it, not to deliver any new law of his own, but to expound that which Chriſt has left in his word: and his congregation are to examine if he ſpeak according to that word. For this purpoſe John ſays, "Beloved, believe not every ſpirit, but try the ſpirits whether they are of God, becauſe many falſe prophets are gone out into the world." They are to exhort him "to take heed to his miniſtry." In his office the Miniſter has not any worldly authority, but his word is cloathed with authority, under the ſeal of him that

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ſent him; it is ſpoken in the ſpirit of Chriſt, and is ſharp and powerful, to the ſearching and penetrating into the thoughts and intents of the heart; it convinces and converts the ſinner from the error of his ways, and eſtabliſheth the Saint in his moſt holy faith. The Miniſter of Chriſt is in the name of Jeſus, the Reſtorer, to proclaim mercy to the guilty, and to entreat them to accept of it, and to be reconciled to God. He is alſo to threaten the impenitent ſinner with the ſevere judgments of God, that will inevitably fall upon thoſe who will obſtinately perſiſt in their guilt, and to exhort them to come unto Chriſt, and eſcape the wrath to come. But the Apoſtles do not appear to make much uſe of the threatenings of God: knowing the ſeverity of them, they addreſſed the human heart on the ground of love, demonſtrating the fulneſs of Chriſt Jeſus, and his willingneſs to reſtore them, and exhorting tranſgreſſors by the love of God, for a guilty world manifeſted in the gift of his Son, to flee from their tranſgreſſions.

2. The Miniſter of Chriſt has likewiſe to rule the church, not that any Miniſter has a right to make Thirty-nine Articles that his congregation muſt believe. Jeſus is the Maſter! The Miniſter is to make known his will, and to inſtruct the Church, that they may mark, learn, and inwardly digeſt the word. Yet laws are neceſſary, every ſociety muſt have order, otherwiſe the maſter and the ſervant, the child and his parent, the governor and the governed, would be

all equal. What confuſion would ariſe! What perplexity in the underſtanding! What diſcord in the ſociety! What unhappineſs, what miſery would there be! Every ſociety muſt have order, and laws are no more than the inſtruments by which it is obtained. Every church of Chriſt, which is no more than an Aſſembly of faithful men, meeting together to work out their ſalvation, muſt have order: therefore, every thing muſt in it be performed with regularity and decency, uprightly, according to the laws which Chriſt has laid down, and it is the duty of a Chriſtian Miniſter to know thoſe laws, and to enforce them.

To ſum up the whole in a few words, there is no Chriſtian prieſthood, but there is the office of a Miniſter of the Lord Jeſus Chriſt, which office is highly profitable to mankind, and honourable to that man that faithfully performs its duties. T.

EXPERIENCE AND DEATH

OF

GEORGE NEEVE.

His walk ſo ſteady, and his hope ſo high,
He neither bluſh'd to live, nor fear'd to die.

"THE word of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts

thoughts and intents of the heart." Whenever a ſinner is born to God, he experiences the power of theſe words, and thereby commences an acquaintance with divine truth, which he never had before, and which none but a renewed man can have. And whether the man have been moral, or immoral, in his paſt life, ſtill nothing ſhort of the power of God in his word, is able to renew him.

George Neeve, of Crowhurſt, in Suſſex, was born of reputable parents, from whom he received a moral education, from which he never departed. His natural temper was mild and engaging, and his whole conduct was decent and pleaſing. Like many others in his caſe, he drew a contraſt betwixt himſelf and more immoral perſons, much to his own advantage. As yet he knew nothing of the evil of ſin, nor did he know any thing of the riches of grace, by which a ſinner is ſaved. In general, he was contented with the ſtate of his ſoul, thinking of himſelf, according to the common ſaying, "*If I am not ſaved, the Lord have mercy upon thouſands.*" He had been uſed, according to the cuſtom of his father's family, to be regular in his attendance at public worſhip in the pariſh church, and would occaſionally follow a Miniſter who was called a better churchman than ſome others, to a neighbouring church. But, notwithſtanding the general quietneſs of his mind upon the ſubject of religion, he could not help trembling at the thoughts of death and judgment. A ſecret con-

viction that all was not right, in his heart would give him pain. I believe that every one, however moral he may be, has such inward convictions, which are the workings of the spirit of God leading the soul to that acquaintance with Jesus Christ, and him crucified, which is a necessary preparation for a place in the kingdom of God. When he was about 17 years of age, he first came to the Baptist meeting-house at Battle; his mother taking him with her, I believe on some funeral occasion, it being the first time of her attendance. The word did not appear to have made any particular impression upon his mind; but it seems that he received it as the good seed of the kingdom of God, which in due time brought forth much fruit. He heard at that time something about the justification of a soul by faith in Christ Jesus, which abode with him. He occasionally came again, and hearing more upon that subject, he found that he was unacquainted with the way of salvation, for while the Scripture taught but one way of justification for all men, namely, by faith in Christ Jesus; he had been seeking for acceptance with God by his own works. This gave him much concern, and led him to diligent searching of the Scripture and fervent prayer. During this exercise further light broke in upon his mind. He saw, that notwithstanding his decent and moral behaviour, he was a stranger to a change of heart, that he had no inward holiness, no genuine love to God, no fitness for Heaven. This gave

gave him great anxiety of mind. But though his feelings were deep, they were not violent, owing, probably, to the natural placidity of his mind. He now attended the public preaching of the word conſtantly, which was greatly bleſſed to him. He began to ſee the greatneſs and grace of the promiſes, and by faith to experience their power upon his heart. His fears were removed, and peace took place of guilt, and he knew what it was to have joy in the Holy Ghoſt in believing. And he experienced that his conſcience was cleanſed from *dead* works to ſerve the living God in ſpirit and in truth.

He had ſome time paſt been convinced that baptiſm in water, upon a profeſſion of faith, was an ordinance of Chriſt; but ſo open and ſerious a profeſſion of Chriſt ſeemed to him a very weighty thing. After much ſearching of the Scriptures, and prayer, he was publicly baptiſed at the meeting-houſe at Battle, with ſeveral other perſons; and, like the eunuch of old, he went his way rejoicing. It was pleaſing to ſee the increaſing knowledge, holineſs, and love, which were diſcovered both in him and ſeveral other young perſons, in the church at Battle at that time. They truly edified each other in love, and their humility was equal to their knowledge and zeal. The prudent warmth of their profeſſion was a bleſſing to the whole church. At the ſame time they did not think more highly of themſelves than they ought to think, but were ſober minded, not given to a cenſorious

ſpirit, or troubling themſelves in an undue way about other members of the church who were leſs zealous than themſelves. The happy conſequence was, that the church in general received a benefit, and caught a generous warmth of heart, which ſtirred them up to a cloſer walk with God.

From this time George went on with the ſteadineſs of an aged Chriſtian, his temper being generally ſerious, and his converſation heavenly. He was an example to older Chriſtians in the diſcharge of perſonal and relative duties. As love was the prevailing temper of his mind, he found no difficulty in receiving the Univerſal Doctrine, which he very cordially did; as alſo did his mother and brother William, who had both of them joined the church. He was perſuaded there was a ſufficiency in Chriſt for all, and that the divine intention of mercy related to all; and he likewiſe knew, that with God there is no variableneſs, nor ſhadow of turning. By theſe firſt principles he was encouraged to go on and ſearch the word, the reſult of which was, a conviction *that in the diſpenſation of the fulneſs of times God would gather together in one, all things in Chriſt Jeſus, whether they be things in heaven, or things on earth.* The reception of this great truth renewed his love both to God and man, and proved a powerful refreſhment to his ſoul; for having found mercy himſelf, and lived in the ſweet enjoyment of it, he had a remarkable tenderneſs and compaſſion of ſpirit towards the whole human race;

for

for he had been taught of God to abound in love toward the ſaints, and towards *all* men: he therefore entered more deeply into the ſpirit of love than moſt Chriſtians. He long appeared as ripe for the kingdom of God, but, from his appearance, he might have lived to an advanced age, being remarkably blooming and healthy. His conſtitution had never been injured by any vice; and probably his employment (that of a farmer) is one of the moſt healthy in the world. But it was the good will of our heavenly Father to take him out of life by an awful accident, which yet afforded him an opportunity to ſhew 'how a *Chriſtian* can die.' He was employed to fetch bricks with his father's team and waggon, for ſome repairs to the houſe, when, coming down a narrow lane not a mile from his father's, he fell before the waggon. Apprehending his danger juſt before he fell, he ſpoke ſharp to the horſes, which was very unuſual [illegible] him; and although he bade the horſes ſtop, yet the quickneſs of his voice frightened them, and they ran away, the waggon going over the lower part of his body.—A boy who was with him gave the alarm, and before he could be removed ſeveral women in the neighbourhood ran out to his aſſiſtance, the men in general being in the harveſt fields. He was immediately ſenſible that he had received a mortal hurt, and began, with the greateſt affection, to exhort them all to prepare for death; expreſſing in a lively manner his own faith and hope in Chriſt Jeſus. As he laid

laid ſome time before he could be taken away, he continued talking with, or rather preaching to, all around him. Though in great agony of pain he uttered no complaints or murmurs, but ſpoke in the moſt conſolitary way to his parents and friends. He had a tender connection with a pious young woman belonging to the church, to whom he was ſoon to have been married. It was a very heavy ſtroke to her; but he endeavoured to fortify her mind with every ſacred and divine conſideration. The accident happened on Monday, Auguſt 15, 1796, and he languiſhed till Thurſday following, when he fell aſleep in Jeſus, in the 25th year of his age. He was interred on the Lord's day following, in the burrying ground of the Univerſal church at Battle. A very great congregation of ſympathizing friends and neighbours were preſent at the funeral, and a diſcourſe was delivered, with much ſolemnity, by Mr. Thruſſel, from Pſal. 65. 5. It is hoped that the death of this young man was a bleſſing to many. May many who know the circumſtance improve it. I eſteem him one of thoſe who will be my crown of rejoicing in the day of Chriſt. My warmeſt prayers attend the reſpectable family of which he was a member. May their ſouls be numbered with his, when the Lord Jeſus cometh.

Early, bright, tranſient, chaſte, as morning dew,
He ſparkled, was exhaled, and went to heaven.

W. V.

TO THE EDITOR.

EXTRACT FROM EUSEBIUS.

THE following I believe to be the firſt perſecuting law that was ever made by a Chriſtian prince. Happy for mankind if it had been the laſt.

The Emperor Conſtantine the Great, Auguſtus, to the Heretics.

"Know by this law, O ye Novatians, Valentinians, Marcionites, Paulians, and Cataphrygians, who all of you make up your hereſies, for your particular congregations; in what *lies* is your folly involved, and with what deadly poiſon do your doctrines abound; ſo that the healthy are made ſick, and the living are brought to everlaſting death, by your means, ye enemies of truth, adverſaries of life, and counſellors of deſtruction, *every thing with you is hoſtile to truth, and congenial to the moſt abominable wickedneſs, being full of abſurdity and fiction, by which you fabricate your lies:* Wherefore we declare, by this law, that none of you preſume to hold any public aſſemblies for the future; we have therefore given orders to demoliſh all the places in which you hold your meetings. We forbid ſuch aſſemblies of ſuperſtitious madneſs to be held, not only in a public place, but even in a private houſe."

This

This is a curious ſpecimen of intolerance, and will afford room for a few queſtions and remarks; as firſt, Where did Conſtantine get the ſpirit which appears in this edict? He profeſſed the greateſt poſſible regard for Chriſtianity. Doth Chriſtianity breathe the ſame ſpirit with this edict? Its divine founder ſaid, He came not to deſtroy men's lives; but to ſave them. Secondly, Is it probable that Conſtantine knew the meaning of theſe hard names, which are beſtowed upon theſe ſuppoſed heretics? Thirdly, Did Conſtantine fancy himſelf to be the guardian and conſervator of divine truth upon earth? And if ſo, Who gave him that idea? *Jeſus Chriſt* ſaid, My kingdom is not of this world. Fouthly, For what reaſon do almoſt all eccleſiaſtical writers dwell ſo much upon the peace and glory of the church in the reign of Conſtantine? Was it glorious in the church to perſecute thouſands of harmleſs men, and to deſtroy their places of worſhip, becauſe their ſpeculations differed from thoſe of that party which the *Imperial* convert had joined? Fifthly, For what reaſon have moſt expoſitors of the Revelations of John called Conſtantine the man child, mentioned in Chap. xii. v. 5. who is ſaid to be caught up to God, and to his throne? Was the Roman throne the throne of God? Biſhop Newton ſays it was; and the reaſon which he brings to prove it, will alſo prove the throne of Nero to be the throne of God. The intelligent ſtudent in eccleſiaſtical hiſtory will probably

connect

connect all these questions with the *art of priestcraft*, as the proper method of solution.

Let us also make a few remarks. In order to confound a heretic, it is not necessary that we should understand his views, or his religious practice. We have only to call him hard names, tell him he lies, say that he is guilty of all manner of wickedness; and if he attempt to reason, boldly pronounce that all he says is absurdity and nonsense; assume to ourselves the whole knowledge and possession of truth; assure every body that heretics are cursed now, and will be damned hereafter: and when we have got the popular clamour and civil power on our side, then go on to murder them, if they will not be converted, in the great names of God and Cæsar. In this manner certain men began in the time of Constantine, and, unhappily, they have had successors in every age since. The same spirit still remains, but the success of the practice, much to the honour of the present day, is considerably abated.

In opposition to the above, there is a method of propagating and defending truth recorded, 2 Cor. vi. 6. "By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left."

"I am, Sir, your's,

SENEX.

TO

TURKISH PRIDE AND BLASPHEMY.

AS a ſpecimen of the imperious and aſſuming ſtyle uſed by the Sultans, we ſubjoin a cartel equally inſolent and extravagant, ſent by Soliman I. to the Emperor Maximilian II.

"By the connivance of the grace of God in heaven, we, Soliman, god on earth, great and ſublime Emperor of all the world, lord, maſter, and diſpoſer of all the followers of Chriſt; we ſend and declare unto thee, Maximilian, indignation, misfortune, and infidelity to thee and thy princes, ſubjects, and adherents.

"We, moreover, give thee to know, that we, by the ſufferance of the Great God, ſtyled on earth the perpetual and univerſal God, moſt mighty Emperor, Soldan of Babylon, Lord of Armenia, the mightieſt in Perſepolis and Numidia, the great auxiliary of God, Prince in Barbary, even to the mountains of Achaia; King of Kings, from the meridian to the poles, from the riſing of the ſun to the ſetting thereof, the firſt and chief placed in the paradiſe of Mahomet, the ſcourge of Chriſtendom and Chriſtians, keeper and defender of the ſepulchre of thy God crucified, the only victorious and triumphant Lord of all the world, and of all circuits and provinces thereof: thou, Maximilian, who ſtyleſt thyſelf King of our kingdom of Hungary, we will viſit thee for that cauſe, and make thee acquainted with our ſtrength

ſtrength of thirteen kingdoms, collected into one hundred thouſand horſe and foot, prepared for war, with all the power of Turkiſh munition, ſuch as thou nor any of thy ſervants have ſeen, heard, or had knowledge of, and this even before thy chief city of Vienna.

"We, Soliman, God on earth, in defiance of thee, thy adherents and abettors, do, with our warlike ſtrength, pronounce and intend thine and their utter deſtruction and depopulation by every means we can deviſe. And this we ſignify to thee, that thou and thy miſerable people may prepare for death or ruin. With us it is determined, by the hands of our janizaries, to ravage and ſpoil thee, and all thy German kingdoms and provinces. This miſery we have denounced againſt thee and thy Princes. Have no doubt but we will come.

"Dated in the year of our reign forty-ſeven, in the city of Conſtantinople, from which we did expel thy predeceſſors, their wives, children and friends, and made them miſerable ſlaves and captives."

All theſe tumid menaces, however, evaporated in ſmoke. Soliman, it is true, made vaſt preparations to invade Hungary with a powerful army, and actually inveſted the city of Sigeth, on the frontiers of Sclavonia, which was defended by Count Serini, at the head of a numerous garriſon. But Soliman died of a malignant fever before the place could be reduced.

The

The above blaſphemous effuſion is extracted from Thevenot's Travels. While I read it, I contemplated with peculiar pleaſure that glorious Scripture which ſays, That *every* knee ſhall bow, and *every* tongue confeſs, that *Jeſus is Lord*, to the glory of God the Father. Then the ſtubborn knee of this haughty Turk ſhall bow, and his proud blaſphemous tongue ſhall confeſs the name of Jeſus.

POETRY.

On the Death of ELHANAN WINCHESTER.

HAIL, happy ſpirit 'mongſt the bleſt!
Thy pains and ſorrows now are o'er,
Thy weary aſhes peaceful reſt,
Thy ſoul has reach'd th' eternal ſhore;
No jarring doctrines there combine
To break all ſocial harmony,
But holy bonds of friendſhip join,
The Saviour's firſt-born ſons to thee.

Thy trial's o'er, they gladly meet,
Free from all parties jealous ſtrife,
Thee Wincheſter with joy to greet;
Unto the realms of endleſs life;
With fellow ſaints whoſe fervid zeal,
Outran the precepts of their Lord,
They now for their paſt folly feel,
And gladly thy meek love record.

There

There, too, my Lord his ſervant owns,
  Approves thy meekneſs, faith, and love,
And gives a throne amongſt thoſe ſons,
  That ſhall not from his courts remove.
Bleſt with increaſing eloquence,
  Thou ſhalt the Saints triumphant join,
Revealed wiſdom to diſpenſe,
And teach mankind a love like thine. T.

A Tribute of Reſpect to the Memory of the late Reverend E. WINCHESTER.

WHAT ſudden news convey'd from yonder land*,
That Wincheſter is dead—departed hence!
My ſoul in ſolemn meditation ſtand,
Contemplate joys unknown to feeble ſenſe,
But which our God hath in his word reveal'd,
And by the Spirit (to believers giv'n,
Prepar'd for glory, ſanctify'd and ſeal'd,
The pledge and earneſt of their future Heav'n).
Methinks I ſee commiſſion'd Angels come
Down from the ſhining realms of bliſs above,
To hear our friend unto his wiſh'd for home,
To view in extaſy the fruits of love.
Jehovah's love, 'twas his moſt darling theme,
To publiſh here below to ſinful man,
Clearly perceiving in the Goſpel ſcheme,
That all through Chriſt ſhould be reſtor'd again.
As "a true witneſs that delivereth ſouls,"
He yet the threat'nings urg'd with pointed force,
(Contain'd in Scripture) and with frequent calls

* America.

To thoſe perſiſting in an evil courſe;
In what endearing terms he would perſuade
Chriſtians in holineſs to perſevere,
That Kings and Prieſts to God they might be made,
And bleſt in the firſt reſurrection ſhare.
But now no more on earth his voice we hear,
England, America, lament your loſs,
And in remembrance of him drop a tear,
Who preach'd to you the doctrine of the croſs.
Yet ſorrow not as thoſe who no hope have,
In faith expect to ſee his face again,
Death ſhall not long detain him in the grave,
When once the Saviour comes with Saints to reign.
Till then dear man adieu, in Jeſus reſt,
From whom thou haſt obtain'd a great reward,
Now join the ſongs and triumph of the bleſt,
And be for ever happy with the Lord. T. C. A.

Chatham, June 12, 1797.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

I HOPE your good ſenſe will excuſe the ſycophantry of Rev. Sir—Holy and Reverend is God's name, and I never give it man.

If the following lines are worth an inſertion in your Magazine, they are at your ſervice.

A LOOK BEYOND THE GRAVE.

HERE when we've dropt this mortal clay,
To moulder with our mother earth,
The ſoul with joy ſhall waft away,
To tell more ſweet a Saviour's worth.

Then

Then in more high exalted ſtrains,
We'll anthem forth his ſacred praiſe,
Redeem'd from death and all its pains,
Grace ſhall inſpire our nobler lays.

Here, O how faint are all our powers,
How dull on heavenly things we muſe,
As tho' 'twas no concern of ours,
And we had nothing here to loſe.

But could we reach from Pole to Pole,
And graſp Peru and Mexico,
Speak eaſe and plenty to the ſoul,
The ſoul this night from all might go.

Tenants at will we here remain,
Mortals around us this declare,
And when grim death ſhall call again
Our houſe, his rigour may not ſpare.

But O! amidſt our mis'ry here
To have affections fixt above,
Would take away the ſting of fear,
And make us happy when we move.

There dwells a reconciled God,
A Saviour with his open arms,
And the good Spirit of his love
Unfolds their bleſt eternal charms.

There pleaſures reign without alloy,
Poſſeſſion too is quite ſecure,
A treaſure no one can deſtroy,
Will through eternity endure.

See the vaſt myriads round the throne,
Who once in dread rebellion roll'd,
Thrice happy now they are to own,
The grace of God, on harps of gold.

The filthy rags, the ſtains of ſin,
Diſgrace their perſons now no more,
The blood of Chriſt hath waſh'd them clean,
And they his grace and him adore.

Gabr'el and Michael tune their lyre,
Uriel and Raph'el nobly join,
Cherubs and Seraphs aid the choir,
And in ſweet harmony combine.

But they can't touch redemption's ſtring,
Sinners alone can ſkilful play,
Songs of ſalvation they will ſing,
To Him who waſh'd their ſins away.

O bleſſed truth!—Shall I be there
Participating heavenly bliſs?
Then ſurely no one need deſpair,
So full and free God's mercy is.

Worthy the Lamb who died to ſave
The loſt, for ſuch indeed were we,
He therefore ſhall the glory have,
Now and to all eternity. W. H.

THE

UNIVERSALIST's MISCELLANY

FOR

JULY, 1797.

NATURAL HISTORY.

[*Continued from Page* 205.]

WE have noticed Buffon as a ſyſtem maker, he is the laſt of that deſcription, whoſe fancies we will mention for the amuſement of our Readers.

The earth and planets, he ſuppoſes, may have been parts of the body of the Sun, and adhered to its ſubſtance. In this ſituation, a comet falling in upon that great body, gave it ſuch a ſhock, that ſome of its particles were driven off like ſtreaming ſparkles from a red hot iron; and each of theſe ſtreams of fire, ſmall as they were in compariſon of the Sun, were large enough to make an earth as great, nay, many times greater than ours. So that in this manner the planets, together with the globe which we inhabit, were driven off from the body of the Sun by an impulſive force: in this manner alſo they would continue to recede from it for ever, were they not drawn back by

its ſuperior power of attraction; and thus, by the combination of the two motions, they are wheeled round in circles. All this he does not ſay *actually did* happen, but thinks it poſſible, if not probable. Being in this manner detached at a diſtance from the body of the Sun, the planets from having been at firſt globes of liquid fire, gradually cooled. The earth alſo having been impelled obliquely forward, received a rotatory motion upon its axis at the very inſtant of its formation, and this motion being greateſt at the equator, the parts there acting againſt the force of gravity, they muſt have ſwollen out, and given the earth an oblate or flatted figure.

As to its internal ſubſtance, our globe having once belonged to the Sun, it continues to be an uniform maſs of melted matter, very probably vitrified in its primeval fuſion. But its ſurface is very differently compoſed. Having been in the beginning heated to a degree equal to, if not greater than what comets are found to ſuſtain; like them it had an atmoſphere of vapours floating round it, and which cooling by degrees, condenſed and ſubſided upon its ſurface. Theſe vapours formed, according to their different denſities, the *earth*, the *water*, and the *air*; the heavier parts falling firſt, and the lighter remaining ſtill ſuſpended.

Thus have the great philoſophers among men dreamed and trifled; but in oppoſition to them all, let us notice the grand and ſimple language of the Jewiſh

Jewiſh Lawgiver, who aſcribes creation to the fiat of the Almighty. In the beginning God created the Heaven and the earth; and the earth was without form, and void, and darkneſs was upon the face of the deep; and the ſpirit of God moved upon the face of the waters. And God ſaid, let there be light, and there was light. It has been ſuppoſed that Moſes has not deſcribed the creation as a philoſopher; but we aſk, what is there in theſe words that is contrary to true philoſophy? In order to be a philoſopher, muſt a man deny the agency of Deity? Surely there can be no effect without a cauſe adequate to its production? We daily behold the creation, it is an effect the moſt glorious and ſurprizing that we can conceive of, there is proportion, order, dignity, and grandeur in it. Did it come by blind chance? By a fortuitous conjunction of atoms? Or did it naturally, neceſſarily, and eternally exiſt in its preſent order, without any beginning? Who can believe theſe things? Do the concuſſions of an earthquake produce cities, towns, and villages? Do men and animals riſe ſpontaneouſly out of the earth? Do the waters of a flood, that violently carry away the trees of the foreſt, and hurry them to the ocean, produce tall navies with all their tackling? And yet as well may all theſe things be ſuppoſed, as that the beautiful ſyſtem of Nature aroſe, without the intelligence of the Divine mind. Moſes therefore ſpeaks as a wiſe man, when he ſays, There was *a beginning*, and

that God created the Heaven and the earth. Can any philoſopher ſay more? But let us conſider his words more cloſely. In the beginning God created the *Heaven, i. e.* the *airs* (*Shamaim*) that is, the thick groſs matter of the Heavens, which was afterwards ſeparated into its ſeveral parts of *fire, light,* and *air.* And the *earth* (*Haarets*) that is, the atoms, out of which the earth was formed, by the proceſs that is afterwards mentioned. And the earth, *i. e.* thoſe atoms, were without *form*; that is, were not yet reduced to order; and the earth was *void.* The atoms when collected together had a void or hollow ſpace within them. Then follows the account of the manner in which the almighty Architect reduced theſe original atoms to order. When the atoms were firſt formed there was no light, darkneſs was upon the faces of the deep. And the *ſpirit* of God moved upon the faces of the waters. By the *ſpirit* (*Ruàh*) is meant the *wind,* and denotes air in motion. That this is the meaning of *ſpirit* in this place is evident from a compariſon of other places where the ſame word is uſed. Iſai. xl. 7. The graſs withereth, the flower fadeth, becauſe the *ſpirit* (*Ruàh*) of the Lord *bloweth* upon it. Pſal. cxlvii. 16. He cauſeth his *wind* (*Ruàh*) *to blow*, and the waters flow. Job xxxvii. 21. The *wind* (*Ruàh*) paſſeth away and cleanſeth them. But what more evidently ſhews that the ſpirit here means wind, is Gen. viii. 1. God made a *wind* (*Ruàh*) to paſs over the earth, and the waters aſſuaged.

It

It was by the ſame proceſs by which the earth was at firſt formed that it was afterwards re-formed, when it had been diſſolved by the waters of the flood; for it is ſaid that God made a wind (*Ruàh*) the ſpirit, to paſs over the earth, and the waters aſſuaged. Here, certainly, *a motion in the air* is meant, and as certainly is to be underſtood in the former caſe, when we are told, that *the ſpirit of God moved upon the face of the waters*; that is, God by his immediate power cauſed a motion, or raiſed an agitation, in the *ſtagnant air*, which encompaſſed the earth. And it is called *his ſpirit*, becauſe he alone did, and could, produce ſuch a motion, as is meant by the word *Merephet, moved.* This word in the original ſignifies a ſhivering, or tremulous kind of motion, ſuch as a hen uſes when ſhe expands her body and wings over her young ones; and therefore the word is expreſſive of the *vibrating motion of the air.* This action we are told was upon the face of the waters, *i. e.* upon the ſurface of *the fluid, turbid, maſs of the earth*, and therefore would have ſuitable effects upon it, that, is, by ſurrounding, and compreſſing the outſide, would determine the earth to be of a ſpherical, or orbicular ſhape, as the air upon any fluid body ſuſpended in it at preſent determines it to be. But the action of the ſpirit, or wind alone, could not enter much beyond the ſurface, or cauſe any conſiderable alteration in the inſide; ſome other ſubtle, and more penetrating agent, therefore, than this was requiſite to form *the*

ſhell of the earth, or drive together the ſolid atoms of it. Accordingly the next thing we read of was the production of light. *And God ſaid, Let there be light, and there was light.* Here is an agent produced the moſt ſubtle, as well as powerful of any in nature. Light paſſes through the hardeſt and cloſeſt of terreſtrial ſubſtances, and when its atoms are collected in a focus, will ſeparate and diſſolve the parts of the moſt compact body. Thus then we ſee two very powerful agents, one that operates principally by preſſure, the other by penetration; and what might not ſuch agents do in the hand of the Almighty Creator? We need not therefore wonder, if we ſhould hear of great and mighty events brought about by them, in a ſhort time; nay, if the earth, from a formleſs, fluid, confuſed maſs, ſhould be made within a day or two into a ſolid habitable globe. To effect this, theſe agents are put into commiſſion by the following command. *And God ſaid, Let there be a firmament* (expanſion) *in the* MIDST *of the* WATERS, *and let it divide the waters from the waters.* By the *waters*, we are to underſtand the fluid chaotic maſs of the earth, called waters before. And 2ndly, The reader will remember, that this whole tranſaction was to be *upon*, or *in the earth*; not in the midſt of the *Heavens*, or in the *air*, at a vaſt diſtance from the earth, as many commentators have imagined. And the words plainly imply, as others in this chapter do, a command to natural agents to operate. Light had been

been formed, had reached, and acted upon this globe, and wherever light and ſpirit (or air in motion) are, there would of courſe be a *ſtruggle* between them, and this ſtruggle would produce an *expanſion*, and this expanſion a *diviſion*, and ſo on.

The word for firmament, *Raqio*, explains what the firmament is; it ſignifies, as we ſee in the margin of our Bibles, *expanſion*; and the meaning is, let the *light* and *ſpirit* expand, and diffuſe themſelves, and let them preſs into the mixture called *waters*; and let them act in, among, or between the parts of it, and drive the ſolid parts together, and thereby make a ſeparation; and, with the parts ſeparated, a diviſion or wall between the waters, ſo that one moiety of the waters ſhall lie on one ſide of this wall, and the other on the other ſide. To explain how this was done, we are told the earth was created *void*, *hollow*, empty within, or with a large central *hollow*, called the womb of the earth, Job xxxviii. 8. This was filled only with air, as every hollow place in the earth is filled at preſent. As ſoon, therefore, as the light had reached this central, or inward air, there would inſtantly commence a conflict between them; or a ſtruggling this way and that, as from a center, which is obvious to any ordinary capacity, in the caſe of a bladder half filled with air, when held before the fire (the light which not even the cloſeſt compacted ſubſtance can deny a paſſage to) iſſues forth from the fire, and penetrates the pores of the bladder, drives

itſelf in among the groſs air, which muſt force *that* to puſh itſelf every way outward, and diſtend the ſides of the bladder that incloſes it. Thus would the *inward* expanſe (firmament) or expanding air, act *upwards* every way, from the center to the circumference of the chaotic mixture, while the *outward* expanſe, or the light and ſpirit on the outſide of this globe would act *downwards*, on, and through every part of it. By theſe two equal and counteracting agents, the earthy, or ſolid parts of the chaotic maſs, would be driven together into a ſpherical ſhell, at a conſiderable diſtance from the center of the earth, and there be ſuſtained; and as the earthy, or ſolid parts would be driven together into a cloſe hard ſhell, or cruſt, ſo by the ſame action would the fluids be permitted to ſlip between, on each ſide of this cruſt. Thus would the ſhell of ſtone, or *the earth* be formed between two orbs of water, one orb would cover the *outward* ſurface, the other would cover, or, by the expanding air from the center, be preſſed cloſe to the *inward* ſurface of the earth. Such being the ſituation of things, it will appear now to every one, how the earth was *founded upon*, and formed *between the waters*—and as the ſhell or cruſt of the earth was driven together by the *expanſive* power of the air, and formed between two orbs of water, ſo the firmament, or expanſion, performed the part it was to do—*It divided the waters from the waters.*

[*To be continued.*]

AN

AN ANSWER TO THE FOLLOWING QUESTION.

Of what Uſe is the Doctrine of Univerſal Reſtoration, ſuppoſing it to be true?

WHO art thou, O man, that replieſt againſt thy Maker? Doſt thou mean to ſay he has revealed a truth which is of no uſe? Ceaſe, for this is charging infinite wiſdom with folly. I ſhould ſay, the uſefulneſs of the doctrine of Univerſal Reſtoration proves it to be true. Let me point out ſome of its uſes.

It is of much uſe to the enquiring believer, one who truly deſires to know, and underſtand what God hath revealed. When the believer ſearches into the character of God, he finds the Scriptures teach it to be love. If it is love, nothing can dwell in him contrary to love: but how to reconcile this with endleſs wrath is paſt the wiſdom of man; becauſe endleſs wrath muſt proceed from ſome other principle than love. All the diſpenſations of love muſt tend, ultimately, to the good of the object. But no good can redound to the ſubject of endleſs wrath, or puniſhment, therefore it muſt proceed from ſome other principle than love. But this is to make God out as having two contrary principles in him, which is ſuch a groſs

a groſs abſurdity, as muſt demonſtrate that book to be not of God, which teaches ſuch a doctrine.

Here the enquiring believer is amazingly perplexed; but the Univerſaliſt beholdeth God's character in all its effulgent glory; he ſeeth all the wrathful diſpenſations of the Almighty, proceeding from love; becauſe they all tend to the good of the ſufferer, to humble him, that he may know his own character; and then, the lovely character of Jehovah, by being reconciled through the blood of the croſs.

Power belongeth unto God. Some Chriſtians hold that all men were not created for happineſs, and therefore Chriſt did not die for all. But if all men were not created for happineſs, it was either becauſe God could not, or would not create them for that end. If becauſe he could not, then he is deficient in power; if becauſe he would not, then he is deficient in love. Here is the difficulty; it may be ſwallowed by many, but ſolved by none.

Some believe that all men were created for happineſs, and that Chriſt did die for all, but becauſe they will not come to him in this life, they will be rejected, and puniſhed with endleſs damnation.

But this is ſaying the wickedneſs of the creature has, or will defeat the purpoſe of the Creator: ſtill, therefore, power is wanting, beſides the abſurdity of ſuppoſing, that God's goodneſs is overcome with evil.

Again the Scriptures teach us, that God hath no pleaſure in the death of a ſinner; now if endleſs miſery

ſery be a truth, then we muſt ſuppoſe that God will ſuffer that which he hath no pleaſure in, endleſsly to exiſt before him.

The Univerſaliſts, by aſſerting that the doctrine of endleſs puniſhment is not in the Scriptures, have an eaſy method of ſolving thoſe difficulties.

The doctrine of the Univerſal Reſtoration is a plan founded in love, directed by wiſdom, executed by power, and therefore muſt not, cannot in any inſtance be defeated.

It greatly expands our ideas of divine goodneſs; Jehovah is good to all, and his tender mercies are over all his works.

It giveth great pleaſure to the ſouls who love the Lord Jeſus, when they think that his enemies ſhall ſubmit themſelves unto him, and bow and own that he is the Lord to the glory of God the Father.

What joy does it give the man who hateth ſin, when he contemplates that Jehovah will not give up the conteſt, till he hath wholly deſtroyed it, and delivered the creation from the bondage of corruption, into the glorious liberty of the children of God.

It enlarges our mind, and gives us full ſcope for free enquiry in things pertaining to the kingdom of Chriſt.

Endleſs puniſhment cramps the ſouls of its advocates; it will not, it cannot afford any pleaſure, but it is pregnant with grief to every one that is not paſt feeling. It will not bear inveſtigation; if a truth, it

is

is of ſuch a nature that we cannot, we dare not pray for the accompliſhment of it, becauſe it is contrary to the diſpoſitions and feelings of all thoſe, who, as the elect of God, have put on bowels of mercies; diametrically oppoſite to that ſpirit which the Goſpel every where inculcates; and ſo, if true, the work of grace contradicts the word of grace. Abſurd and impoſſible. Endleſs puniſhment to a ſerious mind, is like a ſkeleton to an old woman. Ah! it is there I don't wiſh to examine it.

The Univerſaliſt courts the enquiry of his opponent, knowing the more his opinions are rubbed, like the pure gold, the more they ſhine. He is not afraid of the arguments of Deiſts, becauſe his tenets are noble, and worthy of God; while the doctrine of Endleſs Puniſhment blaſts his nature, name, character, and government for ever.

And this is to ſatisfy vindictive juſtice. Ceaſe from thy impious talk! aſcribe not folly to thy Maker: does God ſeek for ſatisfaction where it is impoſſible to be obtained? Beſides, his juſtice is according to mercy. "Alſo unto thee, O Lord, belongeth mercy, for thou rendereſt to every man according to his works." Pſalm lxii. 12. A vindictive diſpoſition is a child of hell, not the offspring of heaven.

The doctrine of Univerſal Reſtoration is of great uſe in reconciling the promiſes and threatenings of God's word. They both are exactly true, and muſt be literally accompliſhed. To every *thing there is* a ſeaſon,

ſeaſon, and a time to every purpoſe under the heaven. Eccl. iii. 1. It was an awful denunciation, when Jehovah threatened to deſtroy the cities of the plain, and it was literally fulfilled, not one perſon eſcaped.

Then Jehovah rained upon Sodom, and upon Gomorrah, brimſtone and fire from Jehovah out of heaven. And he overthrew thoſe cities, and all the plain, and all the inhabitants of thoſe cities, and that which grew upon the ground. Gen. xiii. 24, 25.

Our Lord intimates, that they will be condemned in the judgment, and Jude mentions them as ſuffering the vengeance of aionion fire.

But there is a promiſe of their reſtoration. Juſtice and reaſon would contend, that it ought to be as literally fulfilled as the threatening was; and nothing but the direful doctrine of Endleſs Puniſhment forbids it.

When I ſhall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midſt of them. That thou mayeſt bear thine own ſhame, and mayeſt be confounded in all that thou haſt done, in that thou art a COMFORT unto them. When thy ſiſters, Sodom and her daughters ſhall return to their former eſtate, and Samaria and her daughters ſhall return to their former eſtate, then thou and thy daughters ſhall return to your former eſtate. Ezek. xvi. 53, 54, 55.

This is a moſt important prophecy or promiſe. We

We not only learn the reſtoration of Sodom and Gomorrah, &c. the cities of the plain, but alſo the reſtoration of Samaria and Jeruſalem, ſo as to be a COMFORT to each other.

We learn alſo that Samaria and Jeruſalem will not be reſtored till Sodom is reſtored; but Sodom will be ſentenced in the day of judgment, according to our Lord's words, though to a more tolerable puniſhment than Jeruſalem. If this promiſe therefore is ever fulfilled to all or either of them, it muſt be after the day of judgment.

Here the abettors of endleſs puniſhment are at their *ne plus ultra*, as their abſurd explanations on the text abundantly evince. But the doctrine of Univerſal Reſtoration harmonizes the divine truth. It holds forth diſpenſations of wrath and correction, and then ſeaſons for the diſplay of mercy to the corrected, ſo that finally mercy ſhall rejoice againſt judgment, not only to Sodom, Samaria, and Jeruſalem, but to all nations; as it is written, 'All the kindreds of the nations ſhall worſhip before thee. Pſ. xxii. 27. All nations whom thou haſt made, ſhall come and worſhip before thee, O Lord, and ſhall glorify thy name. Pſ. lxxxvi. 9. The Lord is good to all, and his tender mercies are over all his works. All thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſs thee. Pſ. cxlv. 9, 10.

The Iſraelites are under very awful threatenings, and many gracious promiſes belong to the ſame people.

I will

I will no more have mercy upon the Houſe of Iſrael, but I will utterly take them away. Hoſea i. 6. Ye are not my people, and I will not be your God. Ver. 9. Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbered; and it ſhall come to paſs, that in the place where it was ſaid to them, Ye are not my people, there it ſhall be ſaid unto them, Ye are the ſons of the living God. Ver. 10.

The iniquity of Ephraim is bound up, his ſin is hid; the ſorrows of a travailing woman ſhall come upon him, he is an unwiſe ſon, for he ſhould not ſtay long in the place of the breaking forth of children. I will ranſom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave I will be thy deſtruction; repentance ſhall be hid from mine eyes, Hoſea xiii. 12, 13, 14.

Theſe are ſome of the promiſes and threatenings to the ſame people, which can only be fulfilled literally upon the plan of Univerſal Reſtoration. Our Lord ſays, If ye believe not that I am he, ye ſhall die in your ſins. John viii. 24. Paul ſays, All Iſrael ſhall be ſaved. For God hath concluded them all in unbelief, (not that they may be endleſsly damned, but) that he might have mercy upon all. Rom. xi. 26, 32. Many more inſtances might be given.

The doctrine of Univerſal Reſtoration is very uſeful in practical religion; inaſmuch as it repreſents God

God foremoſt in all his precepts as an example. We are commanded to love our enemies. Mat. v. 44. To forgive all. Mat. vi. 14. To overcome evil with good. Rom. xii. 21. But endleſs miſery teaches that God does not love all his enemies; if it be aſſerted that he does love all his enemies, yet it muſt be granted that a ſeaſon will come when he will ceaſe to love them; it comes, therefore, to the ſame point, with this additional difficulty, that the unchangeable God is repreſented mutable. Endleſs miſery teaches abſolutely that God will never forgive all, and that he never will overcome all evil with good.

Why then ſhould he ſo ſtrictly enjoin thoſe precepts, does he want me to be MORE perfect than himſelf: beſides, it is ſaying, do not as I DO, but as I ſay.

We are commanded to pray for the ſalvation of all men, and that without wrath or doubting. 1 Tim. ii. 1—8. But it is utterly impoſſible to pray for the ſalvation of all men without DOUBTING, while I believe many will be endleſsly loſt.

Alſo I am commanded to give thanks for all men. But if any are endleſsly miſerable, I cannot give thanks for them, but rather wiſh they had never been brought into being. But if all things are TO HIM (Rom. xi. 36.) as well as of him, and through him, then I can give thanks for all things. As the work of grace cannot contradict the word of grace, as has been hinted already, the doctrine of Univerſal Reſtoration

ration muſt be uſeful in Chriſtian experience. But, ſurely, I need ſay no more to ſhew the uſefulneſs of the doctrine, but rather ſay it muſt be uſeful, becauſe God has revealed it. A. B.

SIN NOT AN INFINITE EVIL.

In anſwer to Benjamin Baine.

See Page 257.

TO THE EDITOR.

SIR,

WHEN I wrote an anſwer to the queries of N. B. concerning the infinite evil of ſin, (See page 141 of your Miſcellany) I then thought on the text which Mr. Baine has brought forward from Job xxii. 5. But as it had no relation to the ſubject, I did not mention it. The words run thus: "*Is not thy wickedneſs great, and thine iniquities infinite?*" Mr. Baine ſays, if this Scripture be *true, our ſins are infinite.* I have no doubt but that all Scripture is true; yet I doubt of the infinity of ſin in *every* ſenſe. I think it evident that the text does not refer to the *nature* of Job's ſins, but to the *number* of them. "Are not thine iniquities infinite?" Thoſe who contend for the infinite evil of ſin, place *that evil,* in its *nature,* not in the *number* of ſins committed; and they are right in ſo doing, for if *one ſingle* ſin hath not *infinite evil* in its *nature,* no poſſible *number* of ſins can

have *infinite evil* in them. It is by a figure of ſpeech that infinity is aſcribed to the *number* of Job's ſins. The ſame mode of ſpeaking we find Nahum iii. 9, where it is ſaid that the ſtrength of the great city of No *Ammon*, in Egypt, was *infinite*; yet the Prophet ſays that this city (*i. e.* the inhabitants of it) was carried away, it went into captivity. So of Nineveh it is ſaid, in the margin, their ſtore of gold was *infinite*, Nahum ii. 9. Yet all the gold of Nineveh has long ago been taken away. We often uſe the word in the ſame qualified ſenſe to expreſs the abundance of any thing; thus it is often ſaid that the ſtrength and riches of this city of London are infinite, yet ſome men tremble for it, when they think of the fate of *No*, Nineveh and Babylon. We ought to remark alſo, that the charge which was brought againſt Job, of his iniquities being infinite, *i. e.* exceeding many in number, was falſe; for he was a holy upright man, who feared God, and refuſed evil; but his friends could not think that a *good man* could be ſo dreadfully afflicted as he was, and therefore, to juſtify the conduct of Providence, they charged him with all ſorts of ſins, which God himſelf reproved them for. The doctrine of the infinite evil of ſin, has therefore but a feeble ground to ſtand upon, if this be its beſt ſupport.

But the literal meaning of the words is, Is not thy wickedneſs great, and thine iniquities *without end*; that is, thou are a great ſinner, and thou *continueſt* in thy

thy ſins, thou doſt not break them off by righteouſneſs, they are now going on; but ſtill this was a calumny on Job's character, he was not a wicked man, in the ſenſe in which they meant, but was the moſt upright man on earth at that time. When I ſay, therefore, that I believe this Scripture is true, I mean it is true that Job's friends ſpake theſe words to him. So it is true, that our Lord was charged with being a deceiver of the people, but the charge was falſe and wicked in itſelf.

Mr. Baine ſays, that the arguments which I uſed before are ingenious, but they are taken only from reaſon, on which account he ſeems to reject them. I I would aſk, is not all preaching reaſoning upon the Scriptures? Did not Mr. Baine think that he reaſoned, when he ſaid, "If this Scripture be true, our ſins are infinite, and of neceſſity deſerve infinite (that is endleſs) puniſhment?" I think it a dangerous thing to repreſent Scripture and reaſon as at variance with each other. I judge that revelation is an appeal to the reaſon of mankind, and it is impoſſible to underſtand Scripture, without reaſoning upon it. In ſhort, no man is againſt reaſon, till he finds reaſon is againſt him. Whether this be the caſe with Mr. Baine, I leave you and the public to judge.

I am, Sir, your's,

SIMPLEX.

EXPOSITION OF JOHN xiv. 17.

LOOKING into Harwood's Greek Teſtament the other day, I obſerved that the word *Labein*, which we tranſlate *receive*, is ſaid to mean *ſeize*, for which ſeveral authorities are mentioned. So that the text would read thus: "Even the ſpirit of truth, whom the world cannot *ſeize*, becauſe it ſeeth him not, &c. As though our Lord would ſay, The world will *ſeize* me, and ſlay me; but I will pray the Father, and he ſhall give you another comforter, that he may abide with you to the *age*; even the Spirit of Truth, whom the world cannot *ſeize*, becauſe it *ſeeth him not, &c.*"

1. This reading ſeems ſupported by the latter clauſe, The world *ſeeth* him not. He is not an object of ſight as Jeſus was, therefore cannot be ſeized and ſlain like him, but will remain in his influences with the Church to the end of the age.

2. This reading is ſupported by Matt. xxi. 35, where it is ſaid the huſbandmen *took*, *i. e.* ſeized his ſervants, and ver. 39, they *caught* the heir, *i. e.* *ſeized* him. And Mark xii. 3 and 8, where the ſame word occurs, and elſewhere.

3. Parkhurſt in *Lambano* and *Leebo*, under which *Labein* is found, ſays it ſignifies, To take, in *whatever manner*; and gives inſtances of its meaning, To take by *force*, to *apprehend*, to *ſeize*. He alſo ſuppoſes it to come from the Hebrew *Lebiah*, a lion or lioneſs, who *ſeize* their prey in a remarkable manner.

ANSWER TO THE QUESTION ON CONSCIENCE. *See Page* 206.

TO THE EDITOR.

SIR,

YOUR Correſpondent who ſigns himſelf *A Conſtant Reader*, has aſked, "What is natural conſcience? And how are its workings to be diſtinguiſhed from the operations of the Spirit of God? The queſtions are important, and deſerve a better anſwer than what is given in page 266; for I obſerve that anſwer does not deſcribe *conſcience* at all. I believe moſt perſons take conſcience to be ſome innate idea, or principle of the human mind, and ſuppoſe it to be a rule of right and wrong. But I judge this opinion to be very erroneous. For I think it is plain that we have no innate ideas; at leaſt I will ſay that I have none. I can form no idea of any thing unleſs I have heard of it, or ſeen it, or felt it, or ſmelt, or taſted it. And I am perſuaded that I ſhould not have had an idea of God, if he had not given me an idea of himſelf by revelation. For God cannot be an object of my ſenſes; all I can learn of him, therefore, is by the revelation which he has given me. The word *con-ſcience* explains itſelf, and ſignifies to know with or by ſome rule. I therefore think conſcience is, *the judgment which a man forms of his own actions.* It is clear that conſcience is of itſelf no rule

of action. For instance, the conscience of a Mahometan does not accuse him for having a plurality of wives, because the Koran, which is the rule he judges by, allows of it. The conscience of a Catholic is not wounded at having images in his worship, because the authority of the Church, which is the rule he judges by, enjoins it. So Paul's conscience dictated to him, that he ought to do many things contrary to the name of Jesus, because the rule by which he judged was erroneous. In the same manner, ignorant and wicked men form a wrong judgment of their actions, because they do not judge by the Scripture, which is the only rule of moral action. If your Querist, by *natural conscience*, means the judgment which a man forms of his actions who has no assistance from revelation, I should answer, that I do not believe such a man has any conscience; that is, he forms no judgment of his actions at all; for if he knows nothing of any rule of morality, he is ignorant of morality itself. But, perhaps, it would be difficult to find such a man, for even the most savage nations have some idea of a God, which must have been received originally from revelation, however much it may have been mutilated in the course of tradition. The light of Nature, which has been so much talked of, has generally been mistaken. It has been supposed that the Heathen nations had no knowledge of revelation. That they had but small knowledge of the Jewish Œconomy will be granted; but I should still maintain,

tain, that the very idea of a God muſt be derived from revelation at firſt. But, perhaps, by *natural conſcience* is meant the judgment which any unconverted man makes of his actions. If ſo, I ſhould ſay, that ſuch a man, like all other men, will judge according to the knowledge which he has of the rule of judgment, *i. e.* the Scriptures. But his knowledge of them being partial and defective, his conſcience will be the ſame. Hence his conſcience will be evil, defiled, or hardened, according as he has received light, or reſiſted it. For light maketh manifeſt; and he that doeth truth cometh to the light, that his deeds may be made manifeſt, that they are wrought in God. A converted man is one who implicitly follows the light, and receives it with the meekneſs of a little child. The word of God becomes a principle of ſpiritual life in him, by which he acts. He hath a good conſcience; that is, he forms a judgment of his actions according to the Scriptures.

According to the latter queſtion, "How are the workings of natural conſcience to be diſtinguiſhed from the operations of the ſpirit of God?" I would obſerve, that all men have received a principle of moral death in Adam, for in Adam all die; ſo in Chriſt all men have received a principle of ſpiritual life, for he is the true light, which lighteth every man who cometh into the world. The convictions which wicked men feel in their minds, are not from

nature; for nature is ſpiritually dead; but they are the ſtrivings of the ſpirit of God with them.

If you think this worth a place in your uſeful Miſcellany, it is at your ſervice.

Your's, &c. LENOX.

LETTER ON DIVINE PRESCIENCE.

DEAR SIR,

The following Letter on Divine Preſcience, or Foreknowledge of God, was written in conſequence of ſome converſation which took place on reading the extract from Henderſon, in your Magazine for May laſt, No. 5, page 193, which if conſiſtent with your plan, would wiſh to give it a place in your uſeful Miſcellany.

DEAR FRIEND,

I ONCE more have taken my pen, to drop you a few lines on what I think an intereſting and important ſubject. May the Lord give a bleſſing thereto.

You know that it hath been for ſome time my fixed judgment, that God did not from all eternity certainly foreſee all the actions which his free and intelligent creatures would perform; and that ſuch knowledge is eſſential to his very nature, is not to be proved; or, in other words, he is at perfect liberty either to foreſee, or not foreſee; to foreknow, or not foreknow.

foreknow. I reaſon in this manner—God was eternally happy in the enjoyment of himſelf, and ſo needed no creature to add thereto. His goodneſs moved him to create finite beings; yet he was perfectly free herein, being under no compulſion, was equally free and at liberty, whether or not to think of ſuch creation; and to endow the creatures with ſuch properties, powers and qualifications, as ſeemed good to him. Having, ſo to ſpeak, reſolved to make man, he therefore conſtituted him a *moral agent*, endowed him with a *ſelf-determining* faculty, or power, *liberty of will*, and *freedom of choice*; giving him a law or rule to go by, which doubtleſs would have enſured his happineſs, if he had continued to obey, but the contrary if he diſobeyed.

Now, the Creator having given his *intelligent, moral* creatures, a ſtraight line of perfect order and rectitude to go by, and from which they may go aſtray in an innumerable variety of ways: Here I freely own, that the Moſt High did certainly foreſee all the ways the creatures could poſſibly deviate from the line of rectitude; leaving it to themſelves which they would take, at the ſame time, he infallibly ſees the path they would make choice of. And ſince it was his original purpoſe, intention and deſign, that all his intelligent, moral agents ſhould be finally and endleſsly happy, therefore his long-ſuffering goodneſs is never diſguſted: but he in love and tender compaſſion, purſues them through all their mazes, windings,

ings, turnings and crooked paths, until they freely and willingly ſubmit, and thankfully acknowledge the goodneſs of God, for the chaſtiſement he cauſed them to endure*. Some indeed muſt come through great tribulation, and others leſs; but all muſt receive according to the deeds done in the body.

In our late converſation, on my ſaying "whatever happens at any time, it was ever true or certain that ſuch an event would certainly happen," you obſerved, that "according to my hypotheſis, there muſt have been ſome eternal truths unknown to God." I can hardly forbear ſmiling to think how pleaſed you felt yourſelf, in thinking you had ſo cleverly tripped up my heels.

I think we ought on ſuch ſubjects, to diſtinguiſh between philoſophical and moral certainty, without which we are liable to make miſtakes: the *former* ariſes in conſequence of that infinite chain of links in the courſe of Divine Providence, which hang upon, and follow each other as cauſe and effect; the *latter* depending on the liberty and mutability of the creature's will, is, therefore at moſt, only *contingent* and *poſſible*; and I cannot help thinking that perſon to have a very narrow, contracted mind, or that he never exerciſed his thoughts much about it, who can deny the propoſition.

* For an ample diſcuſſion of this matter, ſee Ramſey's Philoſophical Principles of Natural and Reveaſed Religion. Vol I. Page 152. Prop. 23.

I will

I will here mention a thing or two. I think you will not deny it to have been a truth ages before you were born, that, at a certain future period of time, you would be married to the woman who is now your wife. I ſay, I think you will not deny this to have been a thing which would moſt certainly happen in the philoſophic ſenſe; yet, as it depended on the will for its completion, it was only morally certain, that is to ſay, contingent and poſſible.

Reſpecting the Divine Being as to his knowing or not knowing, being willing or unwilling, that Adam ſhould eat of the tree of knowledge, you contend, that the Moſt High perfectly and certainly knew all the actions of all his creatures, with all the circumſtances leading thereto; that when he created the world, and placed Adam in the garden, he infallibly knew that he would certainly eat of the tree of knowledge, and thereby bring upon himſelf and all his poſterity, the awful conſequences thereof. Yet you contend, that God never intended him to eat thereof, and that he did it quite contrary to the will of God. But how the Moſt High could certainly foreknow, and do all thoſe things which led to Adam's eating of the fruit of the tree, and at the ſame time to have not the leaſt deſign and intention that he ſhould do ſo, is exceedingly hard for me to comprehend.

But you with others endeavour to vindicate the Divine character in this affair, by ſaying "*foreknowledge of God was no cauſe of Adam's ſin.*" It is allowed that

that the foreknowledge of God ſimply conſidered, could have no influence on Adam. But how does this help the matter? Not in the leaſt. If I ſee a man placed on a ſtool, at a ſmall diſtance, in a direct line, from the mouth of a cannon charged with powder and ball, and a perſon with a lighted match in his hand, ſetting fire to it at the touch-hole, I certainly know if the piece goes off, the poor man would be killed; but this does not prove that I willed in the leaſt, or in any way was the cauſe of the man's death. But if I, without the leaſt compulſion or neceſſity, placed the man on the ſpot, at the very inſtant the perſon ſet fire to the cannon, it greatly alters the caſe. Who would not then ſay, I both willed and was the cauſe of the man being ſhot?

It is probable you will ſay, this figure is not appoſite, as the will of the man that was ſhot did not acquieſce in the affair. It is quite in point for the thing I produced it, namely, that foreknowledge is not the cauſe of an event; but whatever deficiency may be ſuppoſed in this figure, the next will, I think, amply ſupply.

A farmer going to his field, takes his ſon with him, (a lad of ten or twelve years of age) which field is ſeparated from another by a large drain, over which is laid a narrow plank. The man goes away, leaving the lad to do ſome ſmall matter in the field; at the ſame time ſtrongly cautioning him not to attempt to go over the plank to pluck any thing in the other

other field, for if he does, the plank will certainly break, and he will fall into the water and be drowned. Now the father certainly knows, that the boy will not reſiſt the temptation to go over, in order to get ſomething which is in that field, but will try to get over and loſe his life by the attempt. Now is, there in ſuch a caſe, in all the world, a perſon who would not blame the father, for being, in a great meaſure, the cauſe of his ſon's death; and that he muſt for ſome reaſon or cauſe, or to anſwer ſome end, *will the death of his ſon.* I ſubmit the above to your own reflections.—Once more, and then I mean to draw to a concluſion.

In converſation with a perſon on this ſubject, he obſerved, the playing of children, and exerciſing of their limbs, is very conducive to their health and ſtrength, and though he was certain that ſome time or other, one or more of his children would have a leg or an arm broken, yet he thought he ſhould not be blameable for permitting them to exerciſe their limbs in play. I think the ſame, yea, that he might have gone much further; that had he been informed from heaven, that before his children arrived at the age of fourteen, ſome of them or more would be brought home dead from an accident in playing, he could not on that account be blameworthy, either from God or man. But, *if he was informed* by the ſame Divine authority, that, if on ſuch a particular day, he ſuffered his children to go into ſuch a field

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to play, that one or two of them would be brought home dead, I think it not difficult to say what he would do in such a case: doubtless he would use such means as were in his power to prevent them going into the field that day; if he did not, every one who heard of it, would blame him for being in a great measure, the cause of his children's death.

Now to apply the above.

The Most High planted a garden in Eden, and put the man, Adam, into it to dress it, told him not to eat of a particular tree therein, for if he did he would certainly die. The Lord God then leaves the man, at the same time most infallibly knows, he will not resist the temptation, but will eat of the fruit, and thereby bring death on himself and all his posterity. To sum up the whole—if you can make it appear, that the person who placed the man before the cannon was not in a great measure the cause of his being shot—that the farmer was not, in a great degree, the cause of his son being drowned—that the gentleman was not highly culpable in suffering his children to go to the field, after the assurance was given him that one or more of them would be killed by an accident, then, and not before, will you be able to prove, that God was not in a considerable degree, the occasion of Adam's eating the forbidden fruit.

For my own part, I cannot see which way you can vindicate the Divine character and conduct in this

this affair, without allowing the Divine Being, did not only certainly foreknow, but that he abſolutely willed, intended and deſigned to ſuffer him to eat of that fruit, to anſwer an end worthy of God; and that he will, in the diſpenſation of the fulneſs of the times, *ſo gather together* all in one, that is in Chriſt, that ſuch a fulneſs of holineſs and happineſs ſhall be enjoyed by all fallen, lapſed intelligences, as ſhall infinitely compenſate, overbalance, and outweigh all they may have ſuffered in conſequence of Adam's, or their own perſonal ſins. If that be allowed, I ſhall perhaps have no material objection to the idea, that God did, before all time, certainly and infallibly foreſee all the thoughts and actions which his intelligent creatures would think and do. If not, then I cannot ſee which way this abſolutely eternal foreknowledge of God, can comport either with the eſſential perfections of the Deity, Reaſon, or Scripture, it being, in my opinion, in that caſe, a reproach to the *firſt*, abhorrent to the *ſecond*, and without any foundation in the *laſt*.

If I am under any errors in the above, ſhall be happy to have them rectified.

May the Lord give us underſtanding in all things.

Your ſincere Friend, &c.

W. F.

Wiſbech, July 15, 1797.

ESSAY

ESSAY ON 2 SAMUEL, chap. xxii. 26—28.

DEAR SIR,

If the following remarks ſhould be eſteemed worthy of inſertion in your Miſcellany, they are at your ſervice. I have often thought that it is the duty of every one who profeſſes the doctrine of God's Univerſal Love to Men, to do as much as lies in their power to promulgate it amongſt their fellow-creatures, and be always ready to give an account of the hope that is in them. Impreſſed with this idea, I now come forward and contribute my mite towards this great work; and as the dear Saviour of Mankind did not deſpiſe the poor widow's alms becauſe it was ſmall, I hope the ſame indulgence will be ſhewn to my feeble efforts.

I remain, Dear Sir,

Your affectionate brother for Chriſt's ſake,

ORIGEN.

Some Remarks on 2 Samuel, Chap. xxii. 26th, 27th and 28th Verſes.

"WITH the merciful thou wilt ſhew thyſelf merciful, and with the upright thou wilt ſhew thyſelf upright. With the pure thou wilt ſhew thyſelf pure, and with the froward thou wilt ſhew thyſelf unſavoury. And the afflicted people thou wilt ſave: but thine eyes are upon the haughty to bring

bring them down." Mercy is a virtue which by man can only be exercised during the short space allotted to the present life; beyond the grave there is no one to whom he may shew it; and the objects to whom it is shewn by us in this world, are offenders of our own species; men who by their crimes have incurred the penalties which human justice inflicts upon those who injure their fellow creatures: and yet the Divine Being requires us to be merciful unto them. Can it be credible therefore, that God would require those whose mercy all put together, is in comparison of his own, infinitely less than a dew-drop compared to the immense waters of the ocean; can he, I say, require them to exert mercy towards their offending brethren, if he be determined eternally to withhold his own? Credit it who will, I, for my part, think it extremely hard to suppose, that God expects his creatures to do that which he himself is not able or not willing to do: God must either be unwilling or unable to exert his mercy in favour of all mankind, or else all men must finally be saved. No one, I presume, will pretend to call in question the power of God to do so if he please; and with respect to his willingness to be merciful, Scripture hath put it beyond a possibility of doubt, that he desires all men to be saved, and come to the knowledge of the truth: the natural inference therefore is, that all men shall at last be restored to God, for he will perform all his good pleasure, and his counsel shall stand. God de-

ſires us to love our enemies, and do good to them that hate us: would he require us to do theſe things, unleſs it were the delight of his nature to do the ſame? Or can the diminutive mercy of the creature, be greater than the unfathomable fountain from which it is derived? Does a cup of mineral water poſſeſs more virtue than the ſpring from which it is taken? Or is any effect greater than its cauſe? If any one can prove this, then may he prove that God hates the majority of his creatures; but if not, then the mercy of God, to be finally ſhewn to all his creatures, is the evident conſequence. God is an unchangeable being, and with him there is no diſtinction of time, but all is one eternal now. If he ſhew himſelf pure to thoſe who are pure in this life, he will do the ſame in that which is to come; and in the ſame manner will he act toward the wicked: every man will be puniſhed or rewarded according as he deſerves: ſome ſhall be beaten with few, and ſome with many ſtripes. It ſeems to me that the difference of future puniſhment will conſiſt in the longer or ſhorter duration of it to every one, becauſe the expreſſions few and many do not point out the ſeverity of the puniſhment, but the length of it: not the heavineſs of the ſtripes, but the number of them. If the puniſhment of the wicked laſted for ever, taking the word in an unlimited ſenſe, there would be no proportion, as the greateſt ſinners would not be more ſeverely puniſhed than thoſe whoſe ſins were leſs atrocious; and thus

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the righteous Judge of all the earth would become unjuſt; but take away this idea, and every thing appears conſiſtent with that wiſdom which did at firſt create all things very good, and which will at laſt reſtore all the parts of the creation to their primitive purity. I have before obſerved, that there is an unchangeableneſs in the nature of God, ſo that he cannot but be actuated by the ſame motives; and as it is declared that it is his nature to ſave the afflicted, I will not go to ſet bounds to his attributes, nor preſcribe limits of action to the Almighty; he muſt neceſſarily continue to ſave the afflicted, as long as there are any remaining; and as the condemned ſpirits are without doubt an afflicted people when they are under torment, as ſoon as they repent, and turn with penitent hearts to the Father of mercies for forgiveneſs, he who openeth the door of mercy to every one that knocketh, will receive them again into favour, as the father received his prodigal ſon; and no doubt but the angels, unleſs eternity change their natures, will rejoice over a ſinner that repenteth, even though he be ſaved from amongſt the torments of the coming age. It is evident therefore, from various parts of Scripture, that the unchangeable ſyſtem of God's conduct towards the ſons of men is, as I have already ſaid, conditional: thus in the 9th Chapter of the 2nd Book of Kings, although he declares to Solomon, that he had hallowed the temple to put his name there for ever, and alſo that he would eſtabliſh his

throne upon Iſrael for ever; yet, if he and his people ſhould turn away from keeping the commandments of God, he would cut off Iſrael out of the land which he had given them for an everlaſting poſſeſſion, and that he would caſt the houſe out of ſight, of which he had ſpoken that he would hallow it to put his name there for ever. Nevertheleſs, this people, although theſe judgments came upon them in a ſtriking manner, were reſtored again, and once more fell away, and they will again be reſtored more glorious than ever. This proves that God never deſiſts until he hath by ſome means or other, brought his creatures into proper ſubmiſſion to his will. Some may here anſwer, that he doth ſo during his life, but after death, conſigns them eternally to puniſhment: to ſuch I reply, that this is making the immutable God a changeable being: he ſaith he doth not willingly grieve nor afflict the children of men: now men are as much the children of men in hell, as any where elſe; therefore it neceſſarily follows that he doth not willingly grieve them there. If he alter his mode of conduct at any period whatever, he changes, and therefore is no longer that God, with whom is no variableneſs, neither ſhadow of turning; if the ſpring be bitter, the ſtream which flows from it muſt be bitter too; ſo, if the Creator be mutable, the creation muſt alſo partake of his mutability: and yet all this is contrary to experience; for theſe beautiful works of his do all move in one grand, unchangeable

and

and univerſal ſyſtem of order and regularity; and though the principles upon which they depend be various, and inexplicable to human conception, yet it is evident that mutability, (as far as relates to their primary motions) is no part of their curious conſtruction. Moreover, as God hath declared that he hath no pleaſure in the death of a ſinner, but rather that he ſhould turn from his wickedneſs, it certainly depends only upon the ſinner's willingneſs to ſubmit to the will of God, to acquire happineſs, even though he were to cry from the loweſt abyſs of the burning lake. Therefore, as both devils and men are included in the appellation of ſinners, and as God is invariable in his ſyſtem of conduct, it follows that they will all be brought to ſing a ſong of praiſe to God and the Lamb; in that day, when having made all things new, and delivered all his creatures from the curſe, and brought them to their original ſtate, the throne of God ſhall be encircled by the innumerable multitude of univerſal creatures, whether they be now in heaven, or in earth; in the ſea, or in hell. Then ſhall Jeſus deliver up the mediatorial kingdom to God the Father, that God may be all in all: then ſhall be brought to paſs the ſaying that is written—"Death is ſwallowed up in victory; O death, where is thy ſting? O grave, where is thy victory?"

POETRY.

POETRY.

ODE TO LIBERTY.

HAIL, Liberty, endearing name!
Fain would I on the trump of fame
Reſound thy praiſes to mankind;
They ſhould behold thy glories bright,
The burning ſplendour of thy light,
Should melt the darkneſs of the mind.

Hail! Liberty, thy name I love,
And o'er thy charms with rapture rove;
Delighted ſee each varied grace,
That ſhines majeſtic in thy face.
I mean not that fictitious maid,
With braggart voice and aſpect wild,
Of lawleſs violence the child,
Who reſtleſs to the field invites
To fight for feign'd uncertain rights,
Whilſt dire confuſion, diſcord, pain,
With madneſs head the ſhouting train.
But thou, O Liberty! kind friend!
Bleſſings on thy ſteps attend:
Bold Order marcheth by thy ſide,
And pours from Plenty's horn a tide:
Courage attendant on thy reign.
Breaks ev'ry proud oppreſſor's chain:
Thy laws protect ſociety,
And give them joy and harmony:

Make

Make men delight mankind to bleſs,
Whilſt ſongs of gratitude thy praiſe confeſs.

Great Joſhua, pious, wiſe and bold,
The faithful ſervant of the Lord,
Did, Liberty, thy laws unfold,
Whilſt Iſrael's tribes attentive heard.
They heard delighted, thy commands,
And by obedience were made ſtrong;
Their well-compacted, free-born bands,
Tuned to peace or war their ſongs.
In virtue's ſacred path they trod,
While each his country's glory ſought;
Beneath the ſtandard of their God,
They not for pow'r, but freedom fought.
Hardy to plough, to trade, or fight,
They over ev'ry hardſhip roſe;
Wiſdom and order, temper'd might,
And drove before them all their foes.
Triumphantly their banners fly,
Whilſt mighty nations own their ſway.
Spreading their glory far and nigh,
Becauſe, O Liberty! they thee obey.

How awful is that nation's lot,
By whom thy precepts are forgot!
Who againſt thy laws rebel,
They with luſt of power ſwell.
Tinſel pomp of empty pride,
Will true glory from them hide:
Soon to lawleſs rights they run;
Soon by folly they're undone.

Break Nature's ſocial ties,
Each as maſter fain would riſe;
Each would break a tyrant's chain,
Uncontroul'd himſelf to reign.
Soon their folly ruin braves,
Soon they make a nation ſlaves.

Hail! Liberty; thy name I love,
And o'er thy future glories rove.
With eye prophetic, view mankind;
Thy bleſſings own, thy laws obey,
And glad confeſs thy ſov'reign ſway,
Illuminates the darken'd mind.
Number'd amongſt thy friends, I ſee
Jeſus, the Son of Man, and Deity;
Saviour, Reſtorer, King o'er all, his name
The ſons of Freedom ſhall aloud proclaim.
He, mighty conq'ror, broke th' oppreſſor's chain,
And bade the ſlaves of ſin no more complain.
Of wrath divine, of vengeance juſtly due,
But pardon ſpake, and bade them life renew;
And in thy ſtrength march onward to that ſhore,
Where ſin and ſorrow ſhall be known no more.
And now, e'en now, a cleanſed conſcience prove,
Taught by experience that their God is love:
Free from their ſins, from pride and error free,
The Sons of God; the Sons of Liberty.

I ſee the glorious times foretold,
By Prophets in the days of old.
My God with ſwiftneſs roll it on,
When Jeſus ſhall his ſtandard rear;

And

And nations to his court ſhall run,
All eager wiſdom's voice to hear.
Yes, Jeſus ſhall the crown obtain,
And o'er the glad creation reign;
Then men for all mankind ſhall live,
And good alone from each receive.
Malice, revenge, aſpiring pride,
Driven from earth, in hell abide;
Whilſt Satan in th' abyſs confin'd,
To error ſhall not tempt mankind.
But peace ſtrew plenty all around,
And clothe with verdure ev'ry ground;
Commerce, with Arts ſhall ſhout his name,
Proud Science ſhall record his fame,
Whilſt all the nations bleſs their king,
And when their grateful praiſe they bring,
This ſhall the joyful chorus be,
Jeſus the conq'ror made us free.

Higher, ſtill higher raiſe the ſong,
And let creation join,
To pour the bounding notes along,
In melody divine.
Jeſus has broke oppreſſion's chains,
And hell deſtroy'd with all its pains,
To Peace her captive hoſts reſtor'd,
Hail him their Saviour, Prince, and Lord;
Devils and men his bounty prove,
And join to praiſe his ſov'reign love,
They join to own his upright ſway,
His laws they love, his will obey.
Sound mighty Lord the trump of jubilee,
And uſher in unending liberty.

Sin ſhall now be known no more,
Tears ſhall no ones eyes bedew,
Sickneſs, pain, and ſorrow's o'er,
All creation's made anew.
In the image of its head,
Free from ſelfiſhneſs and pride,
Love with peace and joy ſhall lead,
Man to pleaſure's flowing tide.
Free from wand'ring they ſhall bow,
Glad before Jehovah's throne,
Then proſtrate with rev'rence low,
Jeſus their Redeemer own.
From ſin and ſorrow ever free,
Thy ſons, oh God! of liberty. T.

THE PROGRESS OF A RURAL MUSE.

COLIN, an indigent but blithſome ſwain,
With ſongs allay'd his labour and his pain,
Nor could adverſity his breaſt enthral,
He wiſh'd no greatneſs, and he fear'd no fall;
Tho' doom'd to toil, of grateful converſe void,
The chearful ſwain his teeming muſe enjoy'd;
Oft ſhe aſſay'd her unexperienc'd wing,
And long'd to taſte the Heliconian ſpring,
And court th' Aonion Virgins to inſpire
Her panting boſom with celeſtial fire.
The ſwain thus mov'd delay'd not to implore,
What themes engag'd immortal bards of yore;
Of *Maro's* lays he view'd the ſacred charms,
Enraptur'd with his tillage, ſwains, and arms:
The tow'ring Grecian's numbers he ſurvey'd,

And

And thought thoſe ſtrains great Phœbus' ſelf had made.
But all their force no true content expreſs'd,
Sooth'd was the genius, but the mind not bleſs'd;
The anxious ſoul, for nobler ends deſign'd,
For ſomething languiſh'd of a happier kind;
Still uninform'd, ſhe, as oppreſſed with grief,
Still wiſh'd redreſs, ſtill labour'd for relief;
Still like ſome love-lorn virgin wou'd complain,
And ſigh for abſent bliſs, but ſigh'd in vain.
Deluded thus by ſpecious Greece and Rome,
The ſwain explor'd a pow'rful muſe at home;
A matchleſs bard, whoſe daring numbers tell,
Of wars in Heav'n, how rebel angels fell;
Whoſe genius ſoar'd 'midſt awful realms of light,
And pierc'd thro' chaos and eternal night;
For whoſe ſtupendous ſoul's pervading eye,
Nor hell appeared too deep, nor heav'n too high.
Here dwelt the ſwain's dilated heart, here found
His mental hopes were all divinely crown'd;
The muſe diſplay'd unbounded love and grace,
And all that's bliſsful to a ſinful race,
Sung man's redemption, death and hell's controul,
This ſpoke eternal tranſport to his ſoul,
His raptures—not a ſeraph's tongue could tell,
On that bleſs'd theme he could for ever dwell;
Bleſs'd theme! which bade him hope for endleſs ſtate,
'Mongſt all that's glorious, all that's good and great;
Arm'd and ſuſtain'd with promiſes ſo dear,
He wonder'd what could make believers fear!
Hope ſweeten'd every labour to his thought,
And joy and peace embrac'd him as he wrought;
With ſongs it taught him to beguile the day,
And charm'd the anxious cares of life away;

Danger

Danger and toil it taught his ſoul to brave,
And liv'd triumphant while he ſeem'd a ſlave;
With ſoul unſhaken fortune's ſmiles forego,
Nor envy thoſe who ſhare the world below.
Learn hence, tho' themes of pleaſure ſooth the breaſt,
'Tis ſacred hope alone can make us bleſt;
That ſons of woe have ſtill their ſweet reſource,
And faith and duty give our joy their force;
Rejecting theſe, we ev'ry hope deſtroy,
Nor affluence, taſte, nor mental gifts enjoy,
But ever ſelf-condemn'd and hapleſs live,
'Midſt all the joys a ſplendid world can give,
For tho' our grandeur, wealth, and pow'r increaſe,
The *Chriſtian* only feels the charms of peace.

THE

UNIVERSALIST's MISCELLANY

FOR

AUGUST, 1797.

NATURAL HISTORY.

[*Continued from Page* 304.]

PROCEED we now with the account which Moſes gives of the Creation. "And God made the firmament; and divided the waters which were *under* the firmament, from the waters which were *above* the firmament." This deſcription of things is intended to ſhew *where* the *waters divided*, and to mark the *place* of the *dividing airs*. The *expanſe*, or *firmament*, acted from *above* and from *below*, and by forming the cruſt of the earth in the *midſt* of the waters, ſeparated the waters from the waters; which, thus ſeparated, were then in two diſtinct orbs, one covering the *outward* ſurface of the earth, and the other in the cavity of the earth, not being at the center, but laying cloſe to the *inward* ſurface of the earth. That there was really a body of expanding air at the center of the earth is evident; becauſe it is ſaid the earth was formed void or hollow; that is,

having nothing but *air* in it; and the text under conſideration mentions two firmaments or expanſes, and the operation of each was *upon* or *in* the earth. Nobody doubts but that one *expanſe* acted on the outward ſurface, but had there not been an expanſion from within as well as from without, there could have been no ſeparation of waters from the waters; or the ſhell of the earth could not have been *formed between the waters*; for had the outward expanſe acted only, it would have driven the ſolid parts of the terraqueous maſs quite down to the center, in the ſame manner as it now precipitates mud or any earthy ſolid ſubſtances through the waters of the ſea; and in this caſe, the earth would have been formed as a ſolid ball at the center, and all the water would have laid over it in one united maſs: but there was a ſeparation of waters from the waters, by the intervening ſhell of the earth, formed by the expanſive power of the air: and therefore, there was an *inward* expanſion as well as an outward one. The inward orb of waters is called by Moſes, the waters *above* the firmament, which is a very proper mode of expreſſing their ſituation, as they actually lay above the expanſe, or firmament, which was at the center of the earth. Thoſe who are acquainted with the power of air will not feel a difficulty in admitting, that the inward expanſe was capable of ſupporting a globe of water above it, and of keeping it cloſe to the inward ſurface of the earth; for if a difficulty be ſtarted with

with reſpect to this, by way of anſwer, it may be aſked, What keeps the ſea at preſent from falling down through the clouds? eſpecially at our antipodes, to ſpeak as the vulgar would moſt naturally think. Is not this effected by the compreſſure of the firmament, that is, the air acting on the outward ſurface of it? Surely the ſame powerful agent might as well keep waters *above* it as *under* it. There is no ſuch thing as innate gravity, or natural tendency of bodies to centers. All matter, as our modern philoſophers allow, is dead, inert, inactive, quite indifferent to every kind of motion, and therefore cannot poſſibly move unleſs impelled; and which way ſoever it is impelled, either upwards, or downwards, or ſideways, thither it muſt move. Sir Iſaac Newton, in ſeveral parts of his writings, ſpeaks of gravity as being no more than an impulſe, and attributes the cauſe of it to an etherial medium, or ſubtle fluid; whatever way, therefore, ſuch a fluid impels, that way muſt motion be. And with regard to up and down, above and below, every child in philoſophy knows that they are only relative terms, reſpecting our ſituation on the earth. No ſuch difference can properly be applied to the inanimate agents, which muſt of courſe act uniformly the ſame, up or down, juſt as they are placed, and have room to exert their power. At the creation they were differently ſituated from what they are now, there being a body of expanding air at the centre, as well as at the circum-

ference of the earth, ſo each produced the ſame effect on the ſide it acted againſt, i. e. ſeparated and ſupported an orb of water.

The earth being thus totally covered with water, the next ſtep would be to free its ſurface of this fluid, and permit the dry land to appear. Hence, God ſaid, Let the waters under the heaven be gathered unto one place (or be united) and let the dry land appear. The waters were before in two places; one orb of them covering the outward ſurface of the earth, the other, its inward ſurface. The former of theſe muſt be gathered to the latter. The manner how this was performed by the agents then in commiſſion may eaſily be conceived. As the matter of the heavens would be more and more melted down by the intenſe fire at the focus of the primæval light, ſo would the ſtrength of the expanſion be increaſed in proportion to the quantity of matter melted, and the degree of agitation; and how great its force muſt have been on this the third day of creation, may be partly gathered from the extent of its ſphere, on the fourth, which reached by that time the other orbs, and even the fixed ſtars, as is evident from ver. 17. The light and ſpirit, *i. e.* air in motion, having ſuch an immenſe ſphere of action, and acting very powerfully near the earth, (as is certain from the quick growth of vegetables, &c. on the third and fourth days) would preſs ſtrongly on the outward ſurface of it; and by the continual

continual and new admiſſion of light through the ſhell to the central air, the inward expanſion would be vaſtly heightened and increaſed, and by this means would be made to act more forcibly againſt the inward or concave ſurface of the earth. This force continuing to act with increaſed vigour, would ſoon crack, cleave, and break the ſhell of the earth in many places, and ſo make room for the waters that covered the outer ſurface to deſcend, or be preſſed down through theſe chaſms as the inward air ruſhed out; thus, the waters under the heaven were gathered together, or united with the waters that were under the earth, which was the place appointed for them. Job xxxviii. 10. Thus congregated together they formed the great abyſs, or deep beneath the earth, and the dry land appeared, and God called this vaſt collection of the waters *ſeas*, and the dry land he called *earth*. Thus was the divine command effected. David, who was a ſcriptural philoſopher, beautifully celebrates this work, Pſal. 104 and 5—9. "Thou laidſt the foundations of the earth, that it ſhould not be removed for ever. Thou coveredſt it with the deep as with a garment: the waters ſtood above the mountains. At thy rebuke they fled: at the voice of thy thunder they haſtened away: they go up by the mountains; they go down by the valleys unto the place which thou haſt founded for them. Thou haſt ſet a bound that they may not paſs over; that they turn not again to cover the

earth." Theſe words of David alſo refer to the collecting of the waters together again after the flood; for it was by the operation of the ſame agents, the light and air, that the flood was both cauſed and removed, after it had deſtroyed the wicked inhabitants of the old world.

In this firſt formation of the earth we have reaſon to ſuppoſe that the ſtrata of it lay in a very regular manner; for the preſſure of the ſpirit, or air in motion, and the penetration of the light, muſt neceſſarily ſo diſpoſe it. The parts in which the ſtrata of it were diſordered could be only thoſe where the fiſſures and chaſms were made by the expanſion of the inward air. Theſe being kept open, formed pools, lakes, and ſeas, making an agreeable diverſity of land and water, for the benefit of its future inhabitants.

Thus we have ſeen the account which Moſes gives of the formation of our globe. And we will now appeal to the common ſenſe of mankind for the degree of credit which is due to him as a philoſopher. Does he amuſe us with fables like Burnet and Whiſton? Does he dream like Buffon? Or does he, like many of our modern pretended philoſophers, exclude Deity from the world by aſcribing every thing to Nature? No. He comes forward, like a true philoſopher, impreſſed with a ſenſe of the power and wiſdom of God; he ſays, there was a beginning; and that God firſt created the atoms out of which the heavens, *i. e.* airs, and the earth, were afterwards formed.

formed. That he then made two powerful agents, viz. air in motion, and light; and by the operation of these he formed the earth, and collected the waters into the great deep. All that he says is consistent with reason, honourable to God, and agreeable to every experiment which modern philosophers have made to ascertain the nature of light and air.

It is not necessary that we should follow him through the whole account which he gives of the creation of plants, herbs, and trees; of fishes, birds, and beasts; and lastly, of man himself. Suffice it to say, that he preserves the same philosophical wisdom in all, by ascribing the production of all to Divine power. Concerning the sun, moon and stars, he only says, that God made them in the expansion of the heavens; and that their use, to us, is to give light on the earth, and to rule the times and the seasons. But having given us a more particular account of the formation of the earth, he leaves us to infer the manner of the formation of the other globes.

The earth in its present condition must be greatly different from what it was in its primæval state.—We do not hesitate to say, that there are no appearances in our globe, either on its surface or in its bowels, so far as human industry or avarice has explored them, but what may well be accounted for, by admitting the Mosaic relation of the Deluge. We will go farther, and say, that the present appear-

ances of the earth cannot be accounted for but by admitting it, maugre all the fancies and conjectures of all the philoſophers in the world.

In accounting for the deluge, Whiſton, who admitted the fact, but did not know the cauſe, had recourſe to a comet, which he ſuppoſed viſited our atmoſphere, and impregnated it with a prodigious quantity of vapours which fell upon the earth in rain. He could not find water enough without it. Others, as the Biſhop of Clogher, ſuppoſe the deluge to have been only partial. Their reaſon alſo was, that they could not find water enough to make it univerſal. But Moſes ſays, that "All the high hills, that were under the whole heaven, were covered. Fifteen cubits (twenty-two feet and a half) upward did the waters prevail, and the mountains were covered." If all the mountains were covered under the whole heaven, then certainly the plains were. And to give a ſtill more forcible idea of the univerſality of the flood, its effects are deſcribed: "And all fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man. All in whoſe noſtrils was the breath of life, of all that was in the dry land, died. And Noah only remained alive, and they that were with him in the ark." Notwithſtanding this plain and deciſive account of the matter, the fact has ſtill been doubted; and philoſophy has oppoſed its authority to revelation. Some men have calculated

calculated the altitude of the higheſt mountains, now on the earth; and have aſſerted there is not water enough in the abyſs to overflow the globe to their tops; but if they had attended to the means by which the flood was cauſed, as deſcribed by Moſes, we preſume their difficulties would have been removed. We may obſerve alſo, that by calculating the height of mountains *now*, they go on wrong data. What reaſon have we to ſuppoſe there were mountains in the primæval earth half the height of the *Andes*, or even of the *Alps?* It is evident that all our high mountains were cauſed by ſome dreadful concuſſion of nature; moſt of them probably by the deluge itſelf; witneſs the confuſion in which they appear, exhibiting a creation in ruins. That there were ſome hills and mountains to diverſify the face of Nature in the antidiluvian world is clear, as Moſes mentions them; but we have no reaſon to think them equal, either in number or height, to the prodigious ones now on earth.

Let us now attend to the hiſtory of the deluge. About ſixteen hundred years after the creation, mankind had greatly abuſed the goodneſs of God. It ſeems they had forgotten him, as the creator and preſerver of all things, and deified the creature. God determined, therefore, to deſtroy them. Moſes deſcribes this deſtruction as brought on by inverting the order of nature. For whereas the waters which at firſt covered the earth, were principally confined

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to the great deep, and the air encompaſſed the earth; now God would bring the waters out of their ſtore-houſe, and they ſhould cover the earth again, while the air ſhould take their place in the great abyſs.

"And behold I, even I, do bring a flood of waters upon the earth to deſtroy all fleſh."

No ſooner therefore had righteous Noah and his family entered the ark, but we are told—"The ſame day all the fountains of the great deep were broken up." We have already deſcribed the great deep, and have ſhewn that the orb of the earth ſurrounds it as a ſhell; we have ſeen that this ſhell was at firſt formed whole and entire by the expanſive power of the air or firmament, and by an increaſed ſtrength, or redoubled force of that power, was cracked and broken in various places, in order to permit the air to come out, and the water which covered the earth to deſcend. We have alſo ſeen that only a part of the water in the great deep, was ſufficient to cover the whole earth at firſt.

The force of the natural perpendicular preſſure of the air upon the earth, is known to be very great; there being upwards of two thouſand pounds weight of it on every ſuperficial ſquare foot: and its lateral or horizontal preſſure, as in caſe of high winds and tempeſts, will rend the ſolid rocks, and elevate the waters of the ocean to a prodigious height. What might not this powerful agent then be capable of doing under the direction of the Creator. The conſequence

ſequence of an extraordinary preſſure of the air may be judged of from what is recorded in Exodus xiv. 21, 22; and chap. xv. 8. "Jehovah ſent a ſtrong wind, *Rua'h*, and drove back the waters of the Red Sea, and cauſed the floods thereof to ſtand upright as an heap, and the waters were a wall of fire to the children of Iſrael, on the right hand and on the left, while they paſſed through." Now a continuation of ſuch a force as this upon the waters of the ſea, and of the abyſs, would certainly break open the fountains of the great deep, and raiſe the waters above the top of the higheſt mountains. To this probably relate the words of David, Pſalm xviii. 15. "Then the ſprings of water were ſeen, and the fountains of the round world were diſcovered at thy chiding, O Lord, at the blowing of the breath of thy diſpleaſure." The effects of a ſtrong and violent wind are alſo deſcribed, 1 Kings xix. 11. when Elijah had a grand diſplay of the power of Jehovah, to reprove his want of faith in fleeing from Jezebel: "And behold Jehovah paſſed by, and a great and ſtrong wind rent the mountains and brake in pieces the rocks before Jehovah; and after the wind an earthquake." The earthquake was a conſequence of this violent agitation of the air. And no doubt but there were earthquakes at the diſruption of the ſhell of the earth in the time of the deluge. A very terrible event muſt this have been, the ſolid cruſt of the earth was broken up in many places, and ſhattered in all the reſt;

reſt; all the inlets, under-ſeas, lakes, &c. were made fountains; and all the ſtrata which formed their ſides, and the ſides of the old ſprings, thrown upon the ſurface; ſpouts of vapours to darken the ſky, and vaſt ſpouts of water riſing like fountains, making a dreadful noiſe; riſing in the ſea, and running to the ſea, and the ſea riſing and driving the people and cattle to the mountains, and from the mountains themſelves overwhelming torrents of water ruſhing down, cauſed by the vaſt rains.

(To be continued.)

ARGUMENT AGAINST THE DOCTRINE OF UNIVERSAL SALVATION.

To the Editor.

SIR,

Looking over the Evangelical Magazine for March, 1794, I found the following very able ſtatement of the caſe of Judas as forming an argument againſt the Univerſal Doctrine. The writer ſtiles himſelf *Imlah.* As it ſtruck me with ſome force, I have tranſcribed it, not doubting but you will have candour enough to put it into your Miſcellany; by which conveyance alſo I ſhall expect an anſwer to it. Yours, &c.

A CONSTANT READER.

"THE Doctrine of Univerſal Salvation implies, that all who by the righteous Judge of the World may be doomed to hell, will be finally delivered

vered from their ſufferings, and made eternally happy. Now if it can be proved of any one who hath ever exiſted, that he will never be made thus happy, the *univerſality* of ſalvation is at once deſtroyed. Let the reader recollect, as a caſe in point, what our Lord ſaid of Judas, Matt. xxvi. 24. 'It had been good for that man if he had never been born.'

"I cannot help remarking that the diſcourſe of which this expreſſion is a part, is not a figurative deſcription of any character or event, but a plain recital of facts. Neither is the expreſſion itſelf a mere proverbial ſaying, borrowed from common uſage, and applied to the particular caſe of Judas; for no traces can be found of any ſuch proverb amongſt the Jews. We muſt therefore conclude that the paſſage ought to be underſtood according to the plain literal import of the words it contains. Thus underſtood it muſt neceſſarily refer to the whole exiſtence, both here and hereafter, of the perſon of whom Chriſt ſpeaks. If a man ſhould ſpend many years upon earth, and ſpend them wholly in ſuffering, his life might be called a miſerable life; yet, if endleſs happineſs were to follow, he could not on the whole be pronounced a miſerable character. So, on the contrary, if a man ſhould enjoy upon earth many years of uninterrupted happineſs, yet, if endleſs miſery were to follow, it would demonſtrate that his exiſtence on the whole is wretched. Theſe remarks are equally applicable to every individual of the human race. With regard

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to Judas in particular, the meaſure of his miſery, according to our Lord's declaration, muſt exceed that of his happineſs. If he had never been born, it is true, he would have been prevented from enjoying a certain degree of pleaſure: but it is equally true that he would have eſcaped a larger proportion of pain; ſo that, on the whole, the balance would have been in his favour. But if it were poſſible for him to be finally plucked as a brand from the burning, the aſſertion of Chriſt would be found untrue. Let us ſuppoſe him to ſuffer ten thouſand millions of ages in hell, and that every moment of pain when laid in the balance, would be found equal to the enjoyment of ten thouſand millions of ages ſpent in the bliſsful preſence of God; yet, if that bliſs be endleſs, there will arrive a period when his happineſs will be more than equal to all his ſufferings. If Judas is to be finally received into Heaven, and there to remain for ever, can it then with any propriety be ſaid of him, That it had been good for that man if he had never been born? Surely no. The advocates for Univerſal Salvation are conſequently reduced to this dilemma: either they muſt, on the one hand, ſuppoſe that the everlaſting joys of Heaven are ſo poor and mean, that they cannot compenſate for a limited ſtate of ſuffering; or, on the other hand, admit that Judas will be eternally excluded from Heaven with all its enjoyments. There is no arguing ſucceſsfully againſt matter of fact. The

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plain illiterate Chriſtian may be perplexed by the ſophiſtical methods of reaſoning uſed in defence of the doctrine which I oppoſe. But let him remember, that however ſpecious and plauſible they may appear, they muſt be falſe, becauſe they expreſsly contradict the teſtimony of Chriſt in the caſe of Judas. Many who read this paper may perhaps not be able to detect and expoſe the fallacy of ſuch pretended reaſonings; but they may be ſatisfied with the perſuaſion that the Bible can never contradict itſelf. And I am ſure that if they are earneſtly and ſincerely ſeeking after truth, they will receive the teſtimony of Jeſus Chriſt in preference to that of any fallible mortal whatever. May they and all who profeſs to receive the Goſpel, daily pray for true ſpiritual wiſdom; that while they adore the Son of God as the righteous Governor of the Univerſe, whoſe deciſions are all founded in equity and truth, they may alſo rejoice in him as the Author and Finiſher of their Salvation."

IGNORANCE, AND ODD THOUGHTS.

A PERSON lately called on me, apparently to diſpute againſt the Doctrine of the Reſtoration. He ſeemed an ignorant man; but according to his own account he had attended the Goſpel at different places for ſeveral years, and having heard of

of the Univerſal Doctrine, he thought it was his duty to oppoſe it, becauſe it was a damnable hereſy. In the courſe of converſation, I ſaid it was a great abſurdity to ſuppoſe that ſin would endleſsly exiſt, unleſs it could be proved than it had its root and foundation in God; or that there were two ſelf-exiſtent and independent beings. He replied that there were two ſelf-exiſtent and independent beings, namely, God and the devil. I thought at firſt that he was jeſting; but he ſeriouſly affirmed it again, and added, that the devil was omnipotent, and infinite, and eternal, and that the Scripture ſaid ſo. I aſked for his proof. He pauſed, and ſaid he was ſure the Scripture ſaid ſo, and he had always believed it, and he thought it ſtrange that I ſhould doubt it: he even intimated that it was in vain to converſe with me, as I denied the Scripture. In vain did I reaſon, and quote Scripture. I could not move him. As I laid under the reproach of hereſy with him concerning the Reſtoration, my word had no authority with him, not even againſt the deity of the devil. I adviſed him to converſe with ſome Miniſter upon the ſubject, and call upon me again, but I have not ſeen him ſince. However I can but think that this man took the only ground upon which the opinion of endleſs miſery can be maintained.

The oddity of this man's ſentiment has brought to my mind ſeveral others as odd, which I remember to have met with. I was once converſing with a man of

of good natural ſenſe, but who was very ignorant of religion. As I was pointing out the way of Salvation by faith in Chriſt, he ſtopped me, and ſaid, there was no occaſion for all this noiſe about faith, and the law, and the prophets; for Jeſus Chriſt had ſaid, "Hang the law and the Prophets." I replied that I was acquainted with no ſuch ſaying of our Lord. He told me, then I was very ignorant of the Scripture, for Chriſt ſaid, "If we did our duty, the law and the Prophets might be hanged." I found that he referred to theſe words: "Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, and with all thy ſtrength, and thy neighbour as thyſelf. On theſe two commandments hang (depend) the law and the Prophets." I endeavoured to explain the paſſage to him; but he ſeriouſly aſſured me that he had always underſtood it in the ſenſe abovementioned; and as I was younger than himſelf, he would not be taught by me.

I remember when I was a boy that I once heard four women talking together about religion, three of whom were mothers of families. Among other ſubjects, they converſed about the fourth commandment. One of them ſaid ſhe could not think what it meant, by all things being made in a *miſt*. "Made in a *miſt*," ſays another, "what do you mean?" "O ſays a third, "I'll tell you; come hither Sal, and ſay the fourth commandment." Sal came and repeated it; but inſtead of ſaying, "The Lord made heaven

and earth, and the ſea, and all that in *them is*," ſhe ſaid, "The ſea and all *and in the miſt*." "There," ſays her mother, "you ſee it is a *miſt*." "Aye, true, ſo it is," ſays the other, "and no doubt but God Almighty made every thing in a *miſt* at firſt." To this very abſurd interpretation they all agreed. All theſe women had always been uſed to read the Scriptures, and go to church very ſteadily, notwithſtanding their ignorance.

I recollect another ſentiment which for ignorance and wickedneſs is very remarkable. An elderly woman, who was in the habit of reading the Scriptures frequently, was converſing with ſome of her female neighbours about going to Heaven; and they intimated that they thought it a difficult matter to get there. She replied, If they were acquainted with the Scriptures they would ſoon know better, for no woman who had ever borne a child could be loſt; becauſe St. Paul ſaid, *Women ſhould be ſaved in child-bearing*.

It is evident that ſhe referred to 1 Tim. ii. 15. but ſo perverſe a ſenſe of it, I hope is not often to be met with.

Another woman who had been under a profeſſion of religion ſome years, and was a member of a church, was ſo unacquainted with the Scriptures as to ſay, there was no text in the Bible which ſaid Chriſt died for all. I repeated Heb. ii. 9. "That he by the grace of God ſhould taſte death for every man." She ſaid,

ſaid, I had made the words myſelf, for ſhe had never heard of them before. I took her Bible and ſhewed her the text. She was much ſurpriſed, and declared ſhe had never heard it. I ſhewed her ſeveral more of a ſimilar kind; ſhe confeſſed they were new to her. I converſed with her concerning the univerſality of the death of Chriſt. She ſaid her paſtor had always preached that Chriſt died only for his elect, and had quoted many Scriptures to prove it. I aſked her to bring me one that ſaid Chriſt died for his elect *only*. She pauſed, and ſaid no doubt but there were many, but ſhe could not recollect them. I told her there were none, and it was impoſſible there ſhould be any, for as the Scripture ſaid Chriſt died for all and for every man, it could not ſay he died for his elect only, without contradicting itſelf. She ſaid it was ſtrange; but ſhe would aſk her paſtor about it. I adviſed her ſo to do, and to inſiſt upon his ſhewing her a text where it ſaid Chriſt died for his elect *only*. She did ſo, and when I ſaw her again ſhe told me her paſtor had talked a great deal to prove the partiality of the death of Chriſt; but could not bring a Scripture to prove it. She afterwards became a Univerſaliſt, and lived happily, and died honourably in Chriſt.

I will add to theſe another inſtance. I knew a profane man, a Farrier by trade, that was reproaching his daughter for her profeſſing the Goſpel; the girl pleaded her right of conſcience to judge for her-

ſelf: this brought on ſome converſation about the acceptance of a ſinner with God. The girl aſked him how he thought to be ſaved, ſeeing that he muſt know he was a great ſinner. He pauſed, and then ſaid, he had done a great many remarkable cures to horſes and bullocks, and he did not doubt but God Almighty would ſave him on that account.

Strange as the above accounts may appear, they are true: they fell under my own notice, except the laſt, which I had credible teſtimony of, and well knew the perſons. If there is ſo much ignorance among perſons in our own country, it would be well if ſome ſerious Chriſtians would think of a miſſion among the thoughtleſs and ignorant at home. I do not mean to cenſure the conduct of thoſe good men who encourage the preaching of the Goſpel to the heathen; but it is a pity that the heathen in our own neighbourhood ſhould be neglected. My heart yearns with compaſſion over the ignorance and wickedneſs of thouſands in this iſland.

W. VIDLER.

A Converſation between a Countryman and his Friend, in conſequence of ſeeing Parliament-Court Chapel in Mourning.

Samuel. BROTHER JAMES, what means this black? Your chapel ſeems in mourning for the dead!

James.

James.—You judge right, brother Samuel; our friend and well-beloved paſtor, Elhanan Wincheſter is dead—I mean his body, not his ſoul; for that is gone to prove God's never-failing love to loſt mankind, through Jeſus Chriſt, which he ſo affectionately, ſo ardently, and ſo ſcripturally taught.

Samuel.—Let me recollect:—Is not this the man that wrote ſo much and preached ſo much about God's finally reſtoring all lapſed intelligences to holineſs and happineſs, through the merits of Jeſus Chriſt?

James.—Brother Samuel, this is the very man: I wiſh you would read his writings, and compare them with Scripture, and then you could judge for yourſelf.

Samuel.—I have read ſome of Mr. Wincheſter's writings, and have compared them with Scripture, and, as far as I can judge, he is right; for we read that God is love; that his tender mercies are over all his works, and that Chriſt taſted death for every man; and that God will have all men to be ſaved, and to come to the knowledge of the truth; and if he will, I aſk, brother James, who can hinder him? I never knew the man, but I have thought that he muſt be a very good man; or at leaſt, like the Scriptures, he makes out God to be a very good God, and one methinks that every body muſt love, and ſtrive to ſerve, that believes this of him; and for all this, I have heard people ſpeak againſt Wincheſter;

but it was ſome of the great and rich folks belonging to our meeting, ſuch as do not love every body; ſo they would have God to be like them, only love a few:—in ſhort, if you was to judge of their conduct, you would think they loved nobody but themſelves; and for all this, they think themſelves better than any body elſe. For my part, I never had much learning; but I know I love every one, becauſe I am pleaſed to hear of any, and of every one being delivered from diſtreſs; and I would deliver them if I could. I am always ſorry when I hear of any being in pain, unleſs I know that their pain in the end will be for their good: I am ſure God muſt love all, becauſe he has told me to do ſo. Pray give me a ſhort account of this man's life and converſation; for if theſe be like his creed, I ſhall like him better on account of theſe people ſpeaking againſt him; for our Lord and Saviour Jeſus Chriſt was ſpoke againſt, and yet they had no real evil to ſay of him.

James.—Brother Samuel, all who knew him in his life-time had reaſon to believe that he followed his Lord and Maſter, Jeſus Chriſt, and walked as he walked, as near as we can compare earthly things with heavenly, or as near as we can compare one that ſinned with one that never did ſin. He was meek, merciful, and benevolent; and, like Jeſus, went about doing good.

Samuel.—Such an account, as this, of ſo great a man as Mr. Winchester, does my ſoul good, and fills

fills me with joy, brother James. This will ſhew to world that there is a reality in Religion: let us be thankful that God has given ſuch a man, and unite in dropping an affectionate tear at his departure from us. The angels have already hailed his ſoul welcome on the coaſts of bliſs—let you and I follow this our brother, and your beloved paſtor; and then, when it pleaſes God to call us, we ſhall be hailed alſo welcome. And when Jeſus comes, our bodies will be raiſed with his, and with the multitude of the firſt-born, we ſhall be amongſt the firſt-fruits unto the Lord of the Harveſt.

James.—My dear brother Samuel, converſation like this gives me a fore-taſte of the Age of Bleſſedneſs, when Chriſt's kingdom ſhall come, and his will be done on earth as it in Heaven. I was going to ſay, I wiſh you lived in London, for the ſake of my having your company; but muſt recal my words, as it is right for all of us to be contented in the ſituation which God in his providence has placed us.—How happy a thing it is for brethren to dwell together in unity, and to comfort each other as they walk by the way through the wilderneſs. I am happy you ſee the word of God as it is, full of love, like God himſelf. Methinks the direction-poſt is plain, which the Lord of Life has given in his word, and he has likewiſe given the Holy Spirit to every one to profit withal, ſo that he that runs may read. If we would lay aſide our prejudices and our evil deſires,

I think we might all agree to walk one way; for Almighty God means good to all; and if all would read the writing and have faith in the writer, and act accordingly, they would escape a deal of labour and sorrow; for notwithstanding God, through Jesus Christ, has determined to bring all right at last, yet judgment and punishment await the disobedient and gain-sayers.—I cannot help thanking you before we part, for the regard you seem to have for the Congregation at Parliament-court Chapel, and for your sympathy respecting our loss in Mr. Winchester; but I have the pleasure to inform you, that notwithstanding God Almighty has thought fit to take our brother and beloved pastor, Mr. Winchester, with one hand to himself—with the other hand he has supplied his place, by giving us one equally beloved, equally faithful, William Vidler, who is now our Pastor, if I may use the expression:

"He seiz'd his mantle as the Prophet flew,
"And, with his mantle, caught his spirit too."

Samuel.—Brother James, I am now satisfied, and well rewarded for my journey to London, notwithstanding my stay is so short, which was only to be two days; and one I have spent with you, one of the most agreeable I have ever yet spent. I shall have a great deal to tell my friends and neighbours. Farewel; write me soon, and always say something about the universal love of God to all his creatures:

I think

it is a feaſt to my ſoul. I feel moſt for your loſs; but God hath raiſed you up another paſtor like unto him.

The Manner of preaching the Goſpel by the Moravian Miſſionaries among the Heathen.

THE method of the brethren to bring the heathen to Chriſt, was, in the beginning of their attempts, particularly in Greenland, nearly as follows: They proved to the heathen that there is a God, and ſpake to them of his attributes and perfections. In the next place, they ſpake upon the creation—how God had made man after his own image, which, however, was ſoon loſt by the fall. They then made the heathen acquainted with the laws which God gave by his ſervant Moſes. Hence they proved to them, that they were ſinners, and had deſerved temporal and eternal puniſhment: and from this they drew the conſequence, that there muſt be one to reconcile them to God.

This method of teaching they continued for a long time, but without any ſucceſs; for the heathen became tired of ſuch diſcourſes. If it be aſked, how happened it that the brethren fell upon the ſaid method? I muſt confeſs, that I am apprehenſive I was myſelf the cauſe of it. The firſt brethren who were deſtined for Greenland went to Copenhagen, by way of

of Halle, where I at that time lived. They tarried a few days with me, and converſed with me, relative to their intentions. Upon this, I gave them a book to read (for I knew no better at that time) in which a certain divine treated of the method to convince and bring the heathen to Chriſt. The good man had probably never ſeen a heathen in all his life, much leſs converted any; but yet he imagined he could give directions how to ſet about it. The brethren followed his directions; but without ſucceſs.

Meanwhile, it pleaſed the Lord our Saviour, to give the congregation of the brethren at Herrnhut more inſight into the word of atonement, by the offering of Jeſus. Nor were they wanting to declare to the brethren in Greenland, that they muſt preach Jeſus Chriſt, if they meant to produce any bleſſing among the heathen. Upon this, the brethren (miſſionaries) began to tranſlate ſome parts of the Goſpel, eſpecially what relates to the ſufferings and death of Jeſus, and read that to the heathen. This gave an opportunity to ſpeak with them farther on that head. Then God opened their hearts, that they attended to his word, and it proved to them the power of God. They became deſirous of hearing more about it; and the fire, which had been kindled in them by the Holy Ghoſt, ſpread farther and farther; and thus many were converted to God. Since which time, the brethren were frequently aſked by the

the heathen, Why they did not preach ſooner to them of Jeſus? ſaying alſo, that they had been quite tired of hearing the diſcourſes about God, and the two firſt parents, &c.

Above thirty years ago, when I lived in North America, I ſometimes got the brethren, that were uſed occaſionally in the ſervice of our Lord, to come together, in order that I might converſe with them about their labours. Johannes, an Indian of the Mahikander nation, who had formerly been a very wicked man, but was now thoroughly converted, and was alſo our fellow-labourer in the congregation gathered from among the heathen, at that time dwelling in Chekomehah, happened to be juſt then on a viſit with us, and alſo came to our little meeting.—He was a man that had excellent gifts, was a bold confeſſor of what he knew to be true, and underſtood the German language, ſo as to expreſs himſelf with ſufficient clearneſs. As we were ſpeaking to each other about the heathen, he ſaid, among other things, "Brethren, I have been a heathen, and have grown old among them; I know, therefore, very well how it is with the heathen. A preacher came once to us, deſiring to inſtruct us, and began by proving to us that there was a God. On which we ſaid to him, Well, and doſt thou think we are ignorant of that? Now, go again whence thou comeſt. Another preacher came another time, and would inſtruct us, ſaying, Ye muſt not ſteal, nor drink too much,

much, nor lie, &c. We anſwered him, Fool that thou art; doſt thou not think that we know that? —Go and learn it firſt thyſelf, and teach the people thou belongeſt to not to do theſe things; for who are greater drunkards, or thieves, or liars, than thine own people?—Thus, we ſent him away alſo. Some time after this, Chriſtian Henry, one of the brethren, came to me into my hut, and ſat down by me: the contents of his diſcourſe to me were nearly theſe: I come to thee in the name of the Lord of Heaven and Earth. He acquaints thee, that he would gladly ſave thee, and reſcue thee from the miſerable ſtate in which thou lieſt. To this end he became a man, hath given his life for mankind, and ſhed his blood for them, &c. Upon this, he lay down upon a board in my hut, and fell aſleep, being fatigued with his journey. I thought within myſelf, what manner of man is this? There he lies, and ſleeps ſo ſweetly. I might kill him immediately, if I would, and throw him out into the foreſt:—who would care for it? But he is unconcerned. However, I could not get rid of his words. They continually came to my mind; and though I went to ſleep, yet I dreamed of the blood which Chriſt had ſhed for us. I thought this was very ſtrange; and I went to interpret to the other Indians the words which Chriſtian Henry ſpake farther to us. Thus, through the Grace of God, the awakening among us took place. I tell you therefore, brethren, preach to the

heathen, Chriſt, and his blood, and his death, if ye would wiſh to produce a bleſſing among them.—Such was the exhortation of Johannes, the Mahikander, to us. But the brethren were already, before that time, convinced that Jeſus Chriſt muſt be the marrow and ſubſtance of the preaching of the Goſpel among the heathen; even as he is in general called with juſtice, the marrow and ſubſtance of the whole Bible. We ſhall not do amiſs, therefore, if we follow the method of the Apoſtles; who, in their office, were under the peculiar leadings of the Holy Spirit; as far as it is applicable to us. Hence, what Paul writes to the Corinthians, "I determined not to know any thing among you, ſave Jeſus Chriſt and him crucified, is a firmly eſtabliſhed rule for us in preaching to the heathen.

N. B. The above is extracted from 'An Account of the *Manner* in which the Proteſtant Church of the Unitas Fratrum, or United Brethren, preach the Goſpel, and carry on their Miſſions among the Heathen: written in German, by Auguſt Gottlieb Spangenberg.' The ſentiment contained in it is excellent. What little ſucceſs my own miniſtry has met with, I attribute to the preaching of a crucified Chriſt. And I heartily recommend ſuch preaching to all my young friends, whether in town or country, who are coming forward in the work of the miniſtry.

W. VIDLER.

A FRAGMENT.

—RELIGION makes men better, ſays Chriſtophilus.—Real Religion does ſo, ſaid Candidus.—Does not all Religion make men better? ſaid Eugenius; my uncle Senex ſays it does.—Your uncle, ſaid Chriſtophilus, is a good-natured ſort of a man; but what religion he is of I don't know: I think he attends no place of worſhip.—He does not, ſaid Eugenius; but he ſays, he is a great friend to religion: he calls himſelf a *churchman*, though he has not been at church ſix times theſe twelve years.—He is one of thoſe men whom I believe to have no religion, ſaid Candidus; but I think he is a better man than ſome who pretend to have a great deal.—I don't underſtand that, ſaid Eugenius; I thought no man could be a good man without religion.—You are right, ſaid Candidus, I did not ſay your uncle was a good man; that he cannot be while he lives without God, and without Chriſt; but he is better than ſome men, who have great credit in the religious world: for inſtance, he is not guilty of hypocriſy in profeſſing a creed which he does not believe; and if he has any ideas of religion that may be called his own; which I doubt; yet he doth not ſpeak evil of, and perſecute others who differ from him; but ſome men breathe out ſlaughtering and death continually againſt all of a contrary ſentiment or worſhip: yea, they even think they ſhould do God

God ſervice by deſtroying them. Now I think, if they had no religion, they would be better men in ſociety, and quite as good in the ſight of God.—Chriſtophilus ſaid, at leaſt ſuch men muſt be ſincere, though they were unhappily ignorant of the benevolent ſpirit of the Goſpel.—Candidus ſaid, if men took up a religion without love, they muſt either be hypocrites or incendiaries: in the former caſe their condition would be much worſe than though they had no religion at all; and in the latter, by their bloody temper, they would be ſpoilers of mankind, and conſequently would have much more guilt than that man who, though immerſed in ſenſuality, did not concern himſelf about any religion. And, he added, that he thought our Lord had proved this, in the characters of the publicans and ſinners, and ſcribes and phariſees, which he had given in the New Teſtament. I will illuſtrate by an anecdote, ſaid Candidus:—Before the Reformation, there were many pious and harmleſs people in the ſouth of France, called the Poor Men of Lyons. Theſe people, by their induſtry, frugality, and benevolence, were a bleſſing to ſociety; but they deſpiſed the rites and ceremonies of the church, and thought the Pope was antichriſt, and the prieſts and monks were his tools, to deceive and oppreſs mankind. They read the Scriptures much, eſpecially the New Teſtament, which many of their teachers could almoſt repeat by memory, and they regulated all their actions and worſhip

worſhip according to it. The King of France, then living, was a merry thoughtleſs fellow, who had no religion, nor did he care about the religion of other men; but ſuch a people as the Poor Men of Lyons were, by the Court of Rome, thought too dangerous to be ſuffered to live in peace. The Cardinal Legate in France, therefore, ſolicited their deſtruction, and often complained to the King, of their increaſe. His Majeſty, knowing he had no religion himſelf, was not willing to injure others who had; but being wearied with the perpetual importunities of the Cardinal, ſecretly ſent ſome ſenſible gentlemen of his court to find out who theſe people were, and what was their crime. They returned, and reported to him fairly their opinions, worſhip, and manner of life. The king heard it, and with a great oath ſwore, they were better men than himſelf, or the Cardinal either. His Eminence gravely ſaid, that they were heretics, and conſequently were not to be counted good men, but ought to be deſtroyed from the earth, for the good of mankind; and that it was the King's duty to aſſiſt the church in exterminating them.—The King aſked, "What will become of them when they die?"—Without doubt, Sire, ſays the Cardinal, they will be damned."—For pity's ſake, then, (ſaid the King) let them live as long as they can; God forbid we ſhould ſend them to hell before their time." I leave you to judge, ſaid Candidus, whether the King or the Cardinal was the better man.

TO

TO THE EDITOR.

SIR,

Your judicious diſcourſe on Sunday laſt concerning Faith, brought to my mind a few remarks which I wrote about ten years ago on that ſubject. If you think them worth your notice, you may inſert them in your Magazine. They were wrote when I was a conſtant hearer at the New Chapel, City Road, which people I ſtill love for their piety, and alſo their doctrine, ſo far as it treats on practical and experimental religion; but never could reliſh their abſurdities.

JAMES WEAVER.

NOTHING hath engroſſed the attention of the religious world more for this fifty years paſt, than the article of Faith; nor is there any thing in the whole body of Divinity *made* more looſe and undeterminate; for whilſt one affirms it is the believing my pardon, others ſuppoſe it is the believing in Chriſt for pardon. Some ſuppoſe the faith of a Jew is not the faith of a Chriſtian under the Goſpel diſpenſation. Again, others will tell you there be ſome who are neither believers nor unbelievers, neither children of God nor children of the devil, but ſervants; and theſe are they who remain under conviction of ſin. Again, ſome will tell you we cannot believe of ourſelves; it is the gift of God: but, ſay others, we may believe if we will. But others who attempt to ſalve this difficulty ſay, though we can-

the man. But I muſt confeſs I underſtand not that diſtinction made by ſome, of our believing if we will, but not when we will, as it appears to me to involve in it an evident contradiction; for if our believing depends on the engagement of our wills, and when engaged, is inadequate to that engagement, then it appears we cannot believe neither when we will, nor if we will. But whether a man in this ſituation hath got neither faith nor belief, is neither a child of God nor a child of the devil, I muſt leave the reader to determine. But if a man cannot believe when he will, or his power is inadequate to the act of believing, then unbelief can be no ſin; but if unbelief be no ſin, then our Saviour condemns the innocent, and of courſe the Scriptures are a fallacy, and faith a fiction. Now all theſe abſurdities ariſe from not underſtanding the true nature of faith; for what made the believing that Jeſus was the Chriſt, the Son of the Living God, ſaving in the apoſtle's time, was this: none ever expreſſed their faith in theſe terms, but immediately embraced his doctrine and followed him; but ſince this is become an article of our creed, and generally believed (I would rather ſay generally profeſſed) throughout Chriſtendom, ſaving faith conſiſts now more in the receiving Chriſt and his doctrine than in a bare believing in him; for St. John ſaith, As many as receive him, to them gave he power to become the ſons of God.

It

It therefore appears, that ſaving faith is not only a believing in Chriſt hiſtorically, but a receiving him and his word, as revealed in the Goſpel, to be my Prophet, Prieſt, and King, and a relying upon him alone for juſtification and ſalvation, which begets a ſincere obedience in the life and converſation; but to ſuppoſe that juſtifying faith conſiſts in the belief or knowledge of my pardon, is putting the cart before the horſe, the conſequence before the cauſe, and the cure before the phyſic. J. W.

REMARKABLE PROVIDENCE.

MR. David Anderſon was one of the two thouſand Nonconformiſt Miniſters, who were ejected from their livings by the Act of Uniformity, in the year one thouſand ſix hundred and ſixty-two. His living was Walton upon Thames, in Surry.—Soon after his ejectment he retired from the perſecution in England, to Zealand, in Holland, and ſettled in Middleburgh, with his wife and five ſmall children. Having no employment there, he ſoon conſumed the little money which he carried over with him, and owed a year's rent for his houſe, and was reduced ſo low as to want bread: and ſuch was his modeſty, that he knew not how to make his caſe known in a ſtrange country. In this condition, after he had been one morning at prayer with his family, his

his children aſked for bread for their breakfaſt; but having none, nor money to buy any, they all burſt into tears. In this ſorrowful caſe, ſomebody rung the bell at their door, and Mrs. Anderſon, in a mean and mournful dreſs, went to ſee who it was. The perſon who rang aſked for the miſtreſs: ſhe anſwered that her name was Anderſon. Here, ſays he, a gentleman has ſent you this paper, and will ſend you in ſome proviſions preſently. She took the paper, went in and opened it, and found forty pieces of gold in it. The meſſenger went away on delivering the paper, without ſaying whence he came, or who ſent him. Soon after came a countryman, with a horſe load of proviſions, fleſh, fiſh, vegetables, and bread, and all things neceſſary to their living comfortably, as long as what was brought would keep good; but he did not tell them whence he came, neither did they know, to their dying day, who it was that ſo ſeaſonably relieved their wants. Mr. John Quick, who was paſtor of the Engliſh church at Middleburgh in one thouſand ſix hundred and eighty-one, came accidentally to the knowledge of the whole matter. For being at the country-houſe of Mynheer De Koning, a magiſtrate of that city, and happening to mention this ſtory, M. De Koning told him that he was the perſon who carried the gold; and that it came from Mynheer De Hoſte, a pious merchant of that place, with whom he was then an apprentice. He added, M. De Hoſte obſerving a grave

Engliſh

Engliſh Miniſter frequently walking the ſtreets, with a dejected countenance, enquired privately into his circumſtances, and apprehending he might be in want, ſent him the gold and the proviſions; ſaying, at the ſame time, 'God forbid that any of Chriſt's Embaſſadors ſhould be ſtrangers, and we not viſit them, or in diſtreſs, and we not aſſiſt them.' But he expreſsly charged both his ſervants to conceal his name. This relief, beſide affording preſent proviſion, enabled Mr. Anderſon to pay his debts: and he could not help communicating this inſtance of the great goodneſs of God, to his friends and acquaintance. This coming to the ears of M. de Hoſte, he afterwards found a ſecret way of paying Mr. Anderſon's rent for him yearly; and of conveying to him beſides ten pounds every quarter, which he managed ſo, as that he never could or did know his benefactor. M. De Koning kept the whole matter ſecret till both Mr. Anderſon, his wife, and M. De Hoſte, were dead: but thought himſelf at liberty to give this account of it afterwards.

Our Lord, to encourage men to diſintereſted benevolence, ſays, Ye ſhall be rewarded at the reſurrection of the juſt. What a fine effect will ſuch a circumſtance as the above have in the court of Heaven, when it is brought forth by him, who, when on earth, was a ſtranger, deſpiſed and rejected by men!!!—Who can conceive the feelings of the diſtreſſed Miniſter and of the benevolent Merchant at that time?

POETRY.

POETRY.

THE REIGN OF CHRIST.

BY R. CUMMING.

AS after ſome long dark and ſtormy night,
Th' impurpled morn appears, and forth the ſun
Majeſtic comes, decking the parting clouds
With orient gems, and pouring far and wide
Radiance, delight, and life, and joy;
So comes the morn, by ſacred bards foretold,
When *Peace*, deſcending from *her* native ſkies,
Shall o'er the world her heavenly pow'r extend;
While Truth and Juſtice high enthron'd ſhall ſit,
Profuſely ſpreading richeſt ſweets around.
From their effulgence, Tyranny and Pride,
War, mad Ambition, Fraud, and Falſehood baſe,
To their dark origin, appal'd, ſhall ſink,
A chaos more horrible than ancient night.

While o'er the dreary ſcene of human woe,
The feeling mind directs her pitying eye,
A ray of hope breaks through the deep'ning gloom,
Something gently whiſpers—that ere long,
He who beholds the tyrant's boſom ſwell,
Who hears the boaſt of arrogance and pride,

To

Who marks the tear, and hears the riſing ſigh
Wrung from the breaſt of innocence and worth,
Will, by *his* radiance, burſt the tenfold clouds
Which long have wrapt, and mankind ſtill benight;
Will hurl the bolts of vengeance long prepar'd,
Redreſs each wrong, and to th' expecting world
Give Truth and Virtue, Liberty and Peace!

In awful majeſty array'd, *he* comes,
Swift roll the wheels of his triumphal car
Through plains of æther, which flow'rs immortal deck,
While gems celeſtial ſtrew *his* radiant path,
Wide ope the portals of the ſpacious ſky,
And forth refulgent glory burſts—amidſt the blaze,
The ſtars, the ſun himſelf abſorbed ſeem:
Myriads of ſeraphs, the firſt ſons of heaven,
Who ſung ſo ſweet, when from *his* mighty hand,
The ſolar ſyſtem crown'd with beauty roſe,
Now ſing more ſweet—they ſtop, and higher choirs
Attune their golden lyres to bolder notes,
Than e'er before breath'd through the vales of heaven.
Along the ſkies the notes extatic flow,
And echoing worlds repeat the ſong ſublime;
While virtuous men, ſo long oppreſs'd with woe,
Now feel their hearts expand with pureſt joy,
And join, enraptur'd, the ſeraphic throng,
To hail th' approach of heaven's illuſtr'ous *King*.

The joyous earth receives *his* radiant ſteps,
While in *his* mien *his Father's* glory ſhines.
His lips ſpeak peace; his eye looks love divine
To his oppreſſed people, and to thoſe
Who to *his* reign benign ſubmit; but darts

Shame and confuſion on th' impious foe,
Who proudly boaſt reſiſtance to *his* throne:
They ſink beneath *his* frown, while his ſtrong arm
The powers of hell in chains aionian binds.
See, near where Zion's hallow'd cliffs ariſe
On mountains tops, thro' happy ages ſtands
His grand imperial ſeat—through her high gates
No ſcepter'd king, with power tyrannic, moves
T' oppreſs her people, or their peace invade;
Nor mitr'd prieſt, with lordly ſteps profane,
Treads her fair courts—nor holy things pollute:
For theſe, who long have made the world to groan,
Sink 'neath the righteous doom pronounc'd by *him*
Who reigns alone the univerſal King.
See ev'ry nation, the moſt diſtant tribe,
To view his glory, bend their eager ſteps
To yield their homage, and to ſing *his* praiſe;
To taſte thoſe bleſſings which *his* bounteous hand
Scatters in plenty o'er a grateful world.

See Juſtice holds her nicely-poiſed ſcales,
Weighing the virtues and the crimes of men;
And, with unerring and impartial hand,
Deals forth to each as worth or vice deſerves.
Deceit expos'd, deſpis'd, now ſtands abaſh'd;
No more Ambition proudly lifts its voice,
Nor fell Oppreſſion forms its maſſy chains
To bind the virtuous, and to load the weak,
No more keen anguiſh wrings the burſting heart,
Nor the ſad tear the cheek of virtue wets.
War, with its thunders, frights the world no more,
Nor ſtrews its fields with carnage and with death;
But Peace ſerene, beneath th' auſpicious reign

Of

Of Zion's *King*, ſpreads far her heavenly power,
Diverg'd in many a ſtream, pervading all
With happineſs and joy —Ev'n beaſts of prey
Their fierceneſs loſe, forſake the foreſt dark,
Or deſart wild, and, with the kid and lamb,
Gently diſport along the peaceful plain,
Stray with the herds, feed with the ſimple ox,
And tamely follow where the ſtripling leads.

The heav'ns now frown no more, but ſmile ſerene,
Nor 'long the ſky the vivid lightnings dart,
Nor thunders roll, nor from the low'ring clouds
Burſts the fierce tempeſt, from the mountain's brow,
Tearing the foreſt, or the fruitful vales
With floods impetuous ſweeps;—nor earth's dark womb
With dire convulſions heave, trembling throughout,
Then burſting forth with wild uproar, ingulphs
Thoſe victims doom'd to ſink amidſt its ruins.
No more the ocean lifts its ſwelling waves
In dreadful fury to the threat'ning clouds;
But to the eye, well pleas'd, preſents ſerene
Its blue expanſe, or on the ſmiling ſhore,
Gently murmuring, curls its peaceful waves.
The teeming earth its priſtine beauty wears:
See flowers of fineſt hue, and richeſt fruits
In vaſt profuſion, clothe the ſmiling vale,
And freſher verdure crowns the mountain's brow;
The heath, once barren, bloſſoms as a roſe;
The copious ſtream, the fount, or limpid rill,
Through deſarts parch'd meander, where now flowers
Entwine their branches, and their beauties mix;
While the ſweet voice of Joy flows thro' the ſcene,

Where

Where nought before was heard but tempeſts roar,
Or the 'lorn raven's melancholy cry.

Jocund Spring ſhines forth with beauties new;
In brighter radiance now the Summer glows;
With richer crops glad Autumn clothes the fields,
While through the meadows herds unnumber'd roam,
And on the hills prolific play.
Heath and plenty fill the happy world,
And men, united by the ſacred ties
Of ſocial virtue, mutually impart
The various bleſſings which pervade the whole.
Joy fills the city, and the villa fair,
The rural cottage joins the gladſome ſound,
The gentle Zephyrs bear it on their wings:
From clime to clime it ſpreads, till up aſcends
The univerſal hymn of grateful praiſe;
While groves and meadows echo back the ſong,
And diſtant hills the ſweet enraptur'd notes prolong.

THE UNIVERSALIST's MISCELLANY FOR SEPTEMBER, 1797.

Anſwer to IMLAH'S *Objection againſt the* UNIVERSAL DOCTRINE. *See page* 352.

WE feel ourſelves happy in meeting the moſt forcible objections that have been, or can be, brought againſt the Reſtoration of all Things by Chriſt Jeſus, and we thank the *Conſtant Reader*, who furniſhed us with that which we are now to conſider. Truth is our object, we have no ſecrets, we court inquiry; and if any man brings forward an objection againſt our views which we cannot fairly anſwer, we pledge ourſelves to the public, that we will in that caſe acknowledge our inability, and confeſs that we have been in an error.

The writers againſt the Univerſal Doctrine, ſeem to content themſelves with fixing on ſome detached paſſages of ſcripture; which have no immediate relation to the ſubject; rather than to come forward in a manly way, and candidly examine it. This is the caſe of *Imlah*; who, though he has ſaid nothing new

concerning Judas, he certainly argued very forcibly; and if his premiſes are good, he has preſented us at leaſt, with *one exception*, to the univerſality of the Reſtoration. But we aſk, What reaſon have we to ſuppoſe, that our Lord had any reference to the *future ſtate* of Judas? That which befell this unhappy man in this world was ſufficient to juſtify the ſaying of Chriſt. Imlah taxes the Univerſaliſts with ſophiſtry in defending their views; but I think the charge may with great juſtice be retorted on himſelf, for when Chriſt ſays, 'good were it for that man if he had never been *born*;' he clearly underſtands it, 'good were it for that man if he had never *exiſted*;' and thereby he repreſents our Lord as drawing a compariſon betwixt *entity* and *nonentity*. I would aſk this gentleman, whether he would be guilty of the folly of drawing ſuch a compariſon *himſelf?* If not, how is it that he repreſents Chriſt as doing it? If *Imlah* don't know the poſſibility of *exiſtence* without being *born*, let him read his Bible again; and it will be time enough, when he underſtands that, to charge the Univerſaliſts with ſophiſtry. Jeremiah, chap. xx. v. 17, 18, when he was under reproach and affliction in the performance of his prophetic work, wiſhed that he had never been *born*, that his mother had been his grave, that her womb had been always great with him. Wherefore came I out of the womb, ſays he, to ſee labour and ſorrow, that my days ſhould be conſumed with ſhame? Did Jeremiah wiſh

that

that he had never *exiſted?* His words imply no ſuch thing. The poſſibility of exiſtence; and even of a *comparatively* happy exiſtence; without being *born*, is a very rational idea, and I ſuppoſe *Imlah* himſelf will admit it, in the caſe of all who die in their mother's womb. Solomon ſays that ſuch go to the *ſame place* with the man of longeſt life, Eccleſ. vi. 3—6, which clearly implies that they have future exiſtence, or elſe *neither* have it; the latter ſentiment would make Solomon a direct infidel, the former clearly ſhews the ground of compariſon betwixt an abortion, who never ſaw the light, and a man who after a long life, and having a large family, is bereft of his children, or dies in diſhonour. And if Solomon could ſay, that the caſe of an abortion was better than that of ſuch a man, how much more might our Lord ſay, that it had been good for Judas if he had never been born? Becauſe it was poſſible for Judas to have exiſted without being born, and to have been more happy in that ſtate than by being born. Who can think of the anguiſh of the guilty mind of Judas, and of his fearful end, without ſeeing the propriety of the words of Chriſt. If with Imlah we make our Lord abſurdly draw a compariſon betwixt *exiſtence*, and *non exiſtence*; then another abſurdity will alſo follow, viz. That the *exiſtence* of Judas will finally be a curſe to him. But let it be aſked, on whoſe will did the exiſtence of Judas reſt? On his own, or on the will of God? All men will anſwer this queſtion in the ſame way, by

ſaying, 'The exiſtence of every creature is by a ſovereign act of the Divine will! If ſo, then God willed the exiſtence of Judas, either that he might be endleſsly damned, or that he might be endleſsly happy; or elſe he brought Judas into exiſtence without any determination concerning him. The latter thought exhibits a God without *wiſdom*; the former, a God without *goodneſs*; the middle one, a good God, who deſigns kindly concerning his creature; but is diſappointed of his end. Either of theſe thoughts are alike abhorrent to reaſon, and contrary to ſcripture. Imlah may chuſe which he pleaſes; but one of them muſt follow, if our Lord meant, 'It were good for Judas if he had never *exiſted*.'

Imlah alſo ſays, that 'The words of Chriſt are not a proverbial ſaying, borrowed from common uſage, and applied to the particular caſe of Judas; *for no traces can be found of any ſuch proverb among the Jews*.' This, to ſay no worſe of it, is very incautiouſly ſpoken, and proves either, that the gentleman is unacquainted with Jewiſh writings, or that his memory has totally failed him. I would not willingly think any thing worſe; for to diſguiſe truth to ſerve a cauſe, is a meanneſs which every honeſt mind would hold in contempt. I therefore will ſuppoſe that he ſpoke to the beſt of his knowledge. But perhaps moſt people will think, from what has been mentioned, concerning Jeremiah and Solomon, the *ſcriptures* afford ſome proof of ſuch a mode of

ſpeaking

ſpeaking among the Jews, eſpecially when they add to thoſe inſtances, Job iii. 10—19, and chap. x. 18, 19. But that the words of Chriſt, concerning Judas, were proverbial, Dr. Gill fully proves, in his note on Matt. xxvi. 44, and Mark xiv. 21. For he ſays, 'This is a rabbinical phraſe, *frequently* uſed in one form or other, and ſometimes as our Lord ſpoke it, and it is applied to ſuch as ſpeak falſe and lying words, and regard not the glory of their Creator.' Of this the Doctor gives proof, by referring to Zohar, in Gen. fol. 41. 1. Miſn. Chagiga, c. 2. §. 1. T. Bab. Chagia, fol. 16. 1. Beſide many inſtances of its being uſed in other forms elſewhere. Now, though I do not believe the ſentiment of endleſs miſery as the good Doctor did; yet I give him full credit for the knowledge of the rabbinical writings, and I ſuppoſe every man will do the ſame who is acquainted with his works. I may therefore, on the authority of ſcripture, and on the authority of Dr. Gill (which, with ſome men, is greater than that of ſcripture) venture to contradict *Imlah*, and ſay, *it is evident that theſe words are a proverbial form of ſpeech, borrowed from common uſage, and applied to the caſe of Judas; for there are traces of ſuch a proverb ſufficiently to be found among the Jews:* conſequently the doctrine of the endleſs miſery of Judas, cannot reaſonably be inferred from them.

W. VIDLER.

REMARKABLE PROVIDENCE.

I KNEW a Miniſter, who is yet alive; that lived in the country, and preached to a very poor, but affectionate and pious people; among whom he laboured very hard, both at the place of his reſidence and in the neighbouring villages. The word was greatly bleſſed, and his ſoul rejoiced much in it; but from the increaſe of his family, and poverty of his people, he was greatly ſtraightened in his circumſtances, and even conſtrained to go in debt for ſome of the neceſſaries of life. This laid heavy upon him, and would often thruſt itſelf into his mind when he was in the pulpit. He had ſeveral offers from other churches of an advantageous nature if he would have left his people, but he could not reconcile his mind to ſuch a ſtep; he therefore went on till his debt to the butcher, baker, taylor, and grocer, amounted to fifteen pounds, when he was ready to ſink under it: none knew the whole of his ſituation, but his wife and himſelf. One day, after much perplexity of mind, he heartily committed his caſe to God in prayer. Soon after, a letter came from London with a draught for *fifteen pounds*, being the legacy of the late worthy Mrs. Abney, who had left part of her property to be diſtributed in ſmall ſums, to miniſters of good character, in low circumſtances. Thus Providence ſhewed that he knew how to deliver the godly

out

out of trial, by ſending the exact ſum, which the poor man wanted, and from a hand that could not be privy to his neceſſities. The miniſter continued to labour at the ſame place ſeveral years afterwards with conſiderable ſucceſs, and was often heard to uſe this ſaying, 'While God finds me work, he will find me wages'.

EPICTETUS.

SIR,

If the following is conſiſtent with your plan, by giving it a place in your uſeful Miſcellany, you will oblige, Your's, &c.

CLIO.

EPICTETUS, a ſtoic philoſopher, of Hierapolis, in Phrygia, was the ſlave of one Epaphroditus. The philoſopher appeared free in his ſlavery, and his maſter a ſlave, or at leaſt worthy of the place.—Epictetus, with a little and ill-formed body, poſſeſſed a great and vigorous ſoul. One day, when his maſter ſtruck him on the leg, he coldly adviſed him not to break it. The barbarous wretch redoubled the blow with ſuch force, that he broke the bone. the ſage replied without emotion, "Did not I tell you, you would break it?" Domitian baniſhed Epictetus from Rome; but he returned after the death of this Emperor, and was much reſpected there. Adrian loved and eſteemed him. Marcus Aurelius made much of him. Arrian, his diſciple, has publiſhed four books

of diſcourſes, he heard his maſter deliver. This is the work we have, intitled Enchiridion or Manuel. The morality of this book is worthy of a Chriſtian. Man was not permitted to go further with the mere light of Paganiſm. Saint Auguſtin, and ſome of the greateſt ſaints, have read it with pleaſure; and the greateſt libertines with profit. This ſlave had the ſoul of a ſage, always content even in ſlavery. "I am (ſaid he) in the place where Providence would have me be, if I complain it will offend him." Epictetus maintained as ſtrongly as the Stoics, the immortality of the ſoul. The following is the prayer he deſired to make, when dying; it is extracted from Arrian. "Lord, have I violated thy commandments? have "I abuſed the preſents thou haſt made me? have I "not ſubmitted my ſenſes, my vows, and my opi- "nions to thee? have I ever complained of thee? "have I accuſed thy Providence? I have been ſick, "becauſe it was thy pleaſure, and it was alſo mine. "I have been poor, becauſe it was thy pleaſure, and "I have been content with my poverty. I have been "in a mean ſituation in life, becauſe it was thy will, "and I have never deſired to leave it. Haſt thou "ever ſeen me unhappy at my lot? Haſt thou ſur- "priſed me murmuring or dejected? I am ſtill ready "to ſuffer all thou ſhalt pleaſe to command me. The "leaſt ſignal on thy part, is for me an invincible order. "It is thy will, that I ſhould have this magnificent "ſpectacle; I quit it, and return thee a thouſand

"humble

"humble thanks, thou haſt deigned to admit me in it,
"to behold thy works, and view the admirable order
"with which thou governeſt this univerſe."

Tranſlated from "Nouveau Dictionnaire Hiſtorique, tom. 3. p. 449." Was this an Heathen? Bluſh! Chriſtians! bluſh! "Ye little ſtars hide your diminiſhed rays."

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

Laſt month I ſent you a few thoughts on Faith: I have now ſent you a few more on that ſubject, from James ii. 17. Faith without works is dead, being alone. If you think proper, you may inſert them in your Magazine.

HAVING, at different times, had an opportunity of hearing moſt of the religious ſentiments now maintained in, and about this great city, and after hearing with aſtoniſhment each religious character anathematize his opponent, for not ſeeing with the ſame eyes as himſelf; I have often thought it might induce ſome ſerious minds to think, if there be any ſuch thing as religion in the world, it muſt conſiſt in a certain ſet of opinions in the head; but what theſe opinions are which conſtitute the Chriſtian, muſt ſurpaſs the wiſdom of a Solomon to find out: ſo long as each leader is condemning his opponent as a heretic, for not thinking the ſame as himſelf. But if religion ſhould be found to dwell in the breaſt, inſtead

ſtead of the brain, and it can be proved that the diſpoſition of the heart, inſtead of the head, conſtitute the ſaint; then, we may eaſily diſcern, without the eagle's eye, that ſuch men are not in the right, but the wrong way; for if an orthodox head be joined to an heterodox heart, it will aſſimilate more of the *friend* than the *faithful*. But our Saviour bids us imitate his humility, not his knowledge. It is the meek and lowly in heart finds that reſt which alone conſtitutes the Chriſtian. Not the infallible zealot who, with all the conſequence of a Pope, condemns his opponents for not digeſting that, which he by violence, is ſtriving to cram down his throat. No, but the diffident, he which proves his ſenſe, by fearing his foibles, and his religion, by a jealouſy over himſelf. This man ſtands in wiſdom's ways and learns the leſſons of his Maker, while the dogmatical ſages are like a company of jackdaws round a ſteeple, much noiſe but little muſic.

'Tis not the night on which Aurora rides,
Nor light, that blooms the roſe and paints her ſides;
No lucid ray can cloath the leafleſs thorn,
Nor fan the fulneſs of the blooming lawn;
But genial heat the comely lily blows,
And vivid fire adds luſtre to the roſe;
But knowledge in the ſaint no heat can bring,
'Tis life alone adds vigour to the wing:
If light's religion without vital heat,
Knowing's the whole; but Satan is the ſaint.

J. W.

A DIALOGUE.

A DIALOGUE.

To the Editor of the Univerſaliſt's Miſcellany.

DEAR SIR,

The following Dialogue is at your ſervice, to inſert in your Miſcellany, or reject, which you ſee moſt meet.

ON the 11th day of laſt June, I heard a ſermon preached by Mr. Roſe, of Tenterden, Kent, a Methodiſt preacher; the place was Ewhurſt-green, in Suſſex. In his ſermon he dropt the three following paſſages: 1ſt. That man had an immortal ſoul, even the breath of God within him. 2dly. That man was created for a noble deſign, that of happineſs; and 3dly, That there was no hope for the wicked in Hell. When his diſcourſe was ended, I begged the favour of him to anſwer me a few queſtions, which he very readily agreed to do. I firſt aſked him, if God breathed into man the breath of life, and whether that was a part of himſelf? He anſwered it was. I then aſked whether God would ſuffer that part of himſelf to be endleſsly damned? He replied I cannot tell. I then ſaid, if God created all mankind for happineſs can his will be fruſtrated? He anſwered no; but that ſin fruſtrated the creature. I then ſaid, that Chriſt came to deſtroy the works of the devil, and that he would purſue them to their laſt retreat. After a ſhort pauſe, he ſaid, that he hoped ſo to. Now, Sir, a man may wiſh for a thing and not have it, but he cannot hope for any thing without ſome foundation to build upon;

upon; therefore Mr. Roſe's hope muſt be diametrically oppoſite to that doctrine which he inculcates from the pulpit.

I omitted but meant to ſay, if Mr. Roſe cannot tell whether God would ſuffer part of himſelf to be endleſsly damned, why ſhould he preach to a congregation on endleſs damnation. Some of the Methodiſt preachers diſapprove my conduct, becauſe I addreſſed him before his audience. I conclude with a few lines from Mr. Wincheſter's works, which ſpeak very forcibly, and am, DEAR SIR,

Reſpectfully your's, and

Suffex, Sep. 10, 1797. A well wiſher to all the Human Race.

"God made, preſerves, and will reſtore,
"And all his works ſhall him adore;
"Reaſon and revelation join,
"To prove this doctrine pure, divine."

Letter to a young Man concerning the Chriſtian Miniſtry.

No. 100, *Houndſditch, Sept.* 6, 1797.

I RECEIVED both your letters in due order, but had not opportunity to anſwer them immediately. I much commend your zeal in ſo good a cauſe as that of the doctrine of God's univerſal, and efficacious love to his ruined creatures. The Apoſtle ſays, it is well to be zealouſly affected always in a good thing; but we ought to take heed, that our *zeal* and *knowledge* go hand

hand in hand, otherwiſe we may greatly injure the cauſe we mean to ſerve. As for your propoſition of putting yourſelf under my tuition for the public Miniſtry, I will be free with you on that head. I think that much miſchief has been done to Chriſtianity by human learning, not that I deſpiſe literature, for when it is uſed in ſubſerviency to religion it is of great uſe; but if you or I, had all the learning in the world, it would not make us miniſters of Chriſt. Learning is by no means neceſſary for a Chriſtian miniſter, though in ſome caſes it may be *convenient*; but it is evident, that the greateſt number of laborious and uſeful miniſters, of different denominations in England, are unlearned men. I wiſh I could ſee a number of good men, plain in their manners, pure in their intentions, ardent in their love, fervent and wiſe in their zeal, with a happy mixture of boldneſs and humility in the cauſe of univerſal love: Then, though they had no human learning, yet I ſhould have no doubt but the truth of God will flouriſh. It is ſuch men as theſe, my friend, that our cauſe ſtands in need of; may the God of love raiſe up many of them, and may you be one of that number; then your character will be truly honourable, becauſe it will be truly uſeful in the church of Chriſt.

I think you are *now* in the path of duty, and that a ſcene of uſefulneſs is preſented to you in your *preſent ſituation.* You ſay that a few perſons in your neighbourhood have received the Univerſal Doctrine.

I adviſe

I adviſe you to have ſocial meetings with them, converſe and pray, and ſearch the Scriptures together. Speak to them freely and ſimply, whatever you know of the kingdom of Chriſt. Cultivate the ſpirit of love among them, for that is the eſſence of the Goſpel. If you thus uſe your talent, God will encreaſe it, and your circle of uſefulneſs will be enlarged, while your gifts will grow, knowledge will encreaſe; for to him that hath (improved) more ſhall be given, and he ſhall have abundantly. For your encouragement I will inform you that I began my own miniſtry in the manner which I have adviſed you to, and I have had the bleſſing of the Father of mercies attending me for more than twenty years, and have the proſpect of ſtill greater uſefulneſs before me than I ever had; and if I do not fail in humility, zeal, and love, I ſhall yet do more in the cauſe of God, than I have ever done.

You will not underſtand me as though I meant to diſcourage your purſuit after learning, I mean no ſuch thing; but learning ſhould only be a ſecondary object with you, and with every man in your ſituation; likeneſs to Chriſt, knowledge and obedience to him are the great things a Chriſtian miniſter ought to aim at. If you enter heartily into the ſpirit of the Goſpel, and walk ſteadily in the path which Providence is opening before you, I ſhall then be happy to give you any aſſiſtance in my power. I will point out ſuch books as will be moſt uſeful to you, will give you a *method* of ſtudy, and will be always ready

to

to anſwer any queſtions of a literary nature, which fall within the compaſs of my knowledge. May you, like a good ſoldier of Jeſus Chriſt, endure hardneſs, aim not at the character of the gentleman; but do the work of an evangeliſt; be faithful in the little which you now have, and God will greatly increaſe it. Let me hear from you, and tell me plainly how you reliſh my advice. I remain your's in all ſervice in the Goſpel of Chriſt Jeſus.

WILLIAM VIDLER.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

IN reading your laſt Miſcellany, I was much ſtruck with the following queſtion. "Of what uſe is the doctrine of Univerſal Reſtoration, ſuppoſing it to be true?" I mean not to take any further notice of the very candid and ſcriptural anſwer given thereto, otherwiſe, than by aſſuring you that I much approve of it. My preſent buſineſs is with the queſtion itſelf, which carrying a Calviniſtical complexion, I would aſk the good people of that perſuaſion, "What uſe is it for them to deny it; ſeeing the holy Scriptures, from end to end, ſo frequently, ſo fully, and ſo glorioufly confirm it? Can it promote the intereſt of religion, of virtue, or morality, to make the glorious attributes of the Divine Being to claſh the one

one againſt the other; which muſt inevitably be the caſe, if ſin, with all its dreadful conſequences, is not ultimately, utterly deſtroyed? For inſtance, God is love, and the moſt glorious of his attributes is mercy, which he has declared ſhall rejoice againſt judgment; yet ſay the Calviniſts,—His juſtice is ſuch that nothing leſs than the endleſs damnation and miſery of millions of his intelligent creatures, whom he formed for his own glory, can ſatisfy its high and holy demands! * Again, unchangeableneſs is an attribute which the Divine Being claims, as only belonging to himſelf. "I change not," ſays Jehovah! "Therefore the ſons of Jacob are not conſumed?"—Yet ſay the Calviniſts, although God did love the human nature in its ſtate of innocence, he loves now only thoſe who *do* or *ſhall hereafter* believe on his Son, all whoſe names are written in his book of life, ſhall certainly have an effectual call in his own good time; however vile and abominable they may be, or have been, nothing can poſſibly fruſtrate the purpoſes of his divine electing love and grace. *Thoſe*, they ſay, are the only perſons for whom Chriſt died!!!—yet own that their numbers, compared with the reſt of mankind, are no more than as a handful

* Divine juſtice, ſay they, muſt be ſatisfied, but if their hypotheſis be true, infinite wiſdom muſt defeat its own purpoſes, for if the puniſhment of the wicked be endleſs, divine juſtice will ever be *ſatisfying*, but never ſatisfied.

of

of corn compared with the whole harveſt. But for the reſt ſay they, God has neither love, mercy, or pity; that ſin has ſo far ſeparated them from *their God*, that he is angry with them every day,—that he has whet his ſword,—that he has bent his bow,—that he has filled all his vials with his fierceſt wrath, which he will ſtill be pouring out on their naked bodies and ſouls, throughout the endleſs ages of eternity!

O dreadful news! What ear can hear it without tingling! What heart contemplate it without breaking! Truly, Sir, the thought alone moves all my bowels within me. And has the God of love leſs compaſſion than I have? 'Tis blaſphemy. Has the dear Saviour, whoſe love to loſt man, brought him from his throne of glory, to the croſs of Calvary; leſs love, leſs bowels of mercy and pity than I have? 'Tis blaſphemy even to think it. Oh, Sir, I feel myſelf ſhocked when I hear men, whoſe mouths ſeem filled with praiſes to the *Father of mercies*, for his diſtinguiſhing love, grace, and mercy to them, ſo callous to the horrid ſufferings of their fellow ſinners, as to dilate, with great ingenuity, and force of imaginary argument, on the various kinds of torture and torment, which, they ſuppoſe, the damned will endure, throughout an endleſs eternity, and all without the tribute of a ſingle tear.

But is this any part of the glad tidings of great joy to all people, which the angel heralds proclaimed with rapturous joy, when they ſung 'Glory to God

in the higheſt, on earth peace and good will to man." They know that it is not, though they thus ſpeak. They know that Chriſt was manifeſted to deſtroy the works of Satan; they know that, he came to ſave that which was loſt—to ſubdue and reſtore all things to himſelf—to put an end to ſorrow, ſuffering, and death, yea, the ſecond death, which ſhall be ſwallowed of victory; ſo that, finally, a ſong of praiſe ſhall be put into the lips of every creature in heaven, in earth, and under the earth. I have yet one more queſtion to put to them.—Of what uſe is your doctrine of endleſs miſery, which you ſo prefer to that of God's everlaſting univerſal love?—You will ſay, —it puts a bridle on the neck of men's luſts—take this away and men will ſin without fear or controul, and never think of heaven or hell. I aſk, how dare you put the terrors of hell in competition with the abounding unbounded mercy of God?—With the dear dying love, of a precious crucified Saviour, who is now daily interceding and pleading for and with man, to be reconciled to God through his own moſt precious blood? Is the former more grateful to your ears and hearts than the latter? Has terror a greater influence to curb your *own* pride, covetouſneſs, &c, than the unſpeakable love of Chriſt? I know you dare not ſay it, although you never ceaſe to enforce it on the conſciences of others. But if this tenet is ſo very important a branch of your doctrine, why has it not a much greater effect? Sure I am that, love has

has conquered its thouſands, where terror has its tens. But the truth is, it is not credited by any one that is not *in* or *on* the borders of deſpair, and then it is an effectual bar to the ſoul's coming to Chriſt for life. Yes, you will ſay, we all believe that the impenitently guilty, *dying ſuch*, ſhall be endleſsly miſerable.—Do you ſo;—then how is it that you have a moment's peace? Why are not your ſouls harrowed up with the thoughts of the dreadful ſituation of your ſtubborn rebellious ſons—your proud, vain, and worldly faſhionable daughters, who ſeem to ſubſtitute a round of bodily ſervices for the whole of Chriſtian duties. Ah! Sirs, were all your ſons and daughters, with the reſt of your near or more diſtant relations, humble, holy, and ſpiritual; yet the thought of the miſery of millions of others, your brethren and kinsfolks according to the fleſh, would ſo imbitter your every moment, as to turn your preſent heaven into a kind of hell. But nothing of this is ſeen or (out of the pulpit) even heard! This aſſures me you do not, cannot believe it. And the reaſon is, becauſe it is not, cannot be found in or proved by the word of God. Of what uſe then is the doctrine of endleſs miſery? Truly it is of no other uſe, than to diſtreſs humble ſouls, create Deiſts, and give others the moſt horrible ideas of the doctrines of the Goſpel of the ever bleſſed Jeſus, and that, even to the deteſting of thoſe who hold them.

I might, Sir, go on to aſk other queſtions, but as this letter is of ſufficient length for your Miſcellany,

I ſhall defer further thoughts to ſome future opportunity; and, at preſent, ſhall only add, that the doctrine of the univerſal love of God, and the Reſtoration of *all Things*, by his ever bleſſed Son Chriſt Jeſus, the Lord, has been of unſpeakable uſe to me. It has harmonized all the (otherwiſe) jarring ſounds of the Goſpel trumpet. It has placed the character of the great God in the moſt amiable, the moſt equitable, and the moſt glorious point of view! It proves to me that the death of Chriſt was propitiatory for the ſins (not of the elect only, but) of the *whole world*. Now, I know the meaning of thoſe Scriptures, * which ſay, that He (Chriſt) taſted death for every man—that he gave his life a ranſom for all, to be teſtified in *due time*. All this wonderful work of divine love, to the utmoſt extent of all the bleſſed prophecies and promiſes given concerning it, ſhall, with the utmoſt joy and gratitude, be ſeen with the eyes of,

Sir,

Your's, in all Chriſtian Duties,

PHILEMON.

* Whilſt I remained in the darkneſs of Calviniſm, I was at an utter loſs to know what to make of the above Scripture; and many others of the like import, which appeared to me, not only ambiguous, but contrary to the true ſenſe of the other Scriptures, but for no other reaſon that I know of, becauſe they were contrary to the ſyſtem of John Calvin, whom, I was taugh to believe, was the only true expounder of the Scriptures.

To

To the Editor of the Universalist's Miscellany.

DEAR SIR,

Reading a few days ago the 8th volume of the Arminian Magazine, page 211, of Eternal Providence, extracted from a late author, I was much pleased with the description of the Divine character, the writer of that piece there gives, I know not how far it is consistent with your plan, to re-publish what has been before inserted in other periodical publications; but I venture to send you this. The sentiments contained in it are so judicious, and so well corroborated by abundance of Scriptures, that I think you will be induced to notice it in some future number. T. C. A.

GOD. "A Being that loves essentially all his creatures, and desires necessarily the happiness of what he loves; a Being that had no other design in creating, but to make them happy for ever in the knowledge and love of his boundless perfections; a Being that knows, wills, and employs continually all the means necessary to lead all his intelligent creatures, without exception, to their ultimate and supreme happiness, can never become indifferent about them, cease to interest himself in them, and abandon them to everlasting misery. He can never be delighted with their imperfections; he never can take any pleasure in their sufferings; all his punishments therefore must be remedies, and all his severities salutary cures."

QUERIES On John I. 1, 2, 3, 14.

To the Editor of the Univerſaliſt's Miſcellany.

DEAR SIR,

Many and various have been the opinions of men reſpecting him who is, in Scripture, called the Son of God. By inſerting the following lines in your Monthly Magazine, it may incline ſome one or other of your readers to return an anſwer to two or three queries therein contained.

Your's ſincerely,

T. F.

IN the firſt three or four verſes, of the firſt chapter of the Goſpel according to St. John, we have theſe words, "In the beginning was the word, and the word was with God, and the word was God."—"All things were made by *him*; and without *him* was not any thing made that was made."

QUERY.

Who or what are we to underſtand by that object, perſon, being, or thing, preſented to our view, by the pronoun *Him?* Can any thing leſs than proper Deity be aſcribed unto him, ſeeing he made all things? Yet it is clear he is diſtinct from him who is the Father, becauſe He is ſaid to be with him, *i. e. with* God; whom we call the Father. My own judgment is, that *he* who is called the *word*, is the real and proper Son of God; and that he was the ſon of God *before* he took fleſh; as I think we ſhall make appear.

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Some of my friends, who are not favourable to the doctrine of the Trinity, and diſtinct perſonality in the Godhead, think that by the *Word*, we are not to conceive any thing like a diſtinct object from that which he is ſaid to be with; that we ſhould view it as we do the word Wiſdom, in Prov. viii. where we find the word Wiſdom promiſed, and repreſented as *rejoicing*, *delighting*, being *brought up with*, &c. To ſay nothing, whether or not, this may not be the very ſame object as the Logos or *Word*, in the paſſage before us; I cannot agree to that mode of reaſoning. For although it is true, that the Moſt High, in and by wiſdom, laid the foundation of the earth, and erected the whole univerſe, and the poor man by his wiſdom, ſaved the little city, as mentioned by Solomon, yet it would ſound ſtrange and uncommon to ſay wiſdom created the world. Yet he who is called the *Word* did make all things.

In the 14th verſe, of this firſt of John, we read that, "The Word was made fleſh, &c." Query: Who or what, object, perſon, being or thing, was that which was made fleſh? Was it not the Son of God? Let us take a deliberate view of the words, and I think we ſhall very eaſily perceive the Logos or *Word*, is the governing word in the whole verſe; and that ſeveral things are predicted of him. "The Word was made fleſh," if ſo, then he muſt have preexiſted, or been before he was ſo made; otherwiſe I

cannot make ſenſe of the word. Being made **fleſh**, *He*, the *Word*, then, in that mode, *dwelt among us, and we behold his glory*, viz. the glory of the **Logos** or Word, now made fleſh, and dwelling among **us**. It is added, "as the glory of the only begotten of **the** Father, &c." Now, if the word Logos, called **the** *Word*, be that which governs the whole of all the different parts of the verſe, which ſeems to be the caſe, then is evident, that it was the Son of God who was made fleſh.

That there is a plurality in the Godhead is evident, I think, beyond all modeſt contradiction, both from the plural word Elohim, rendered God, and alſo from the mode of expreſſion made uſe of in the Sacred Oracles. How elſe muſt we underſtand ſuch like ſentences as theſe? "God ſaid let US make man in OUR image, and after OUR likeneſs." and, "Behold the man is become as ONE of US." Do not ſuch words, with others of ſimilar import, ſtrongly imply a plurality? For want of a more proper expreſſion, I ſometimes have made uſe of the word perſonality or perſonalities. If any man can point out a more proper word, I will adopt it.

Having ſaid what I principally had in view, I ſubmit it to any who may read it, for them to make ſuch remarks and improvements they may ſee proper; for if the truth be but brought to light and enjoyed, I am happy.

Your's ſincerely,

T. F.

Sutton St. Mary,
Aug. 5, 1797.

QUESTION ON INFINITE POWER.

DID the Almighty ever perform a work or operation abſolutely infinite? or, in other words, that which is equal to abſolute infinite power, exerting itſelf with all its force? or will he in future do it? and what is, or will be that work?

SALVATION AND RESTORATION DISTINGUISHED.

THE words to Save, Saviour, Salvation, &c. ſo much uſed in our New Teſtament, convey not the force of the Greek *ſozo, ſoter, ſoteria.* In the Greek Teſtament, 1 Tim. ii. 1—4. ver. 3. for this is good and acceptable before God, *tou ſoteros.* Our reſtorer, (i. e. into man's proper life, which is the Divine favour: ſee 30th Pſalm v. 1 John v. 12, &c.) who will that all men (according to the vulgar tranſlation) be ſaved; (but according to the Greek *ſothenai)* be recovered or reſtored, and be converted to the acknowledgement of the truth. But from this paſſage, thus tranſlated by the Greek, every abſurdity vaniſhes: It only aſſures us, that God wills (what at preſent is not, but by the efficacy of his will, we doubt not, ſhall in its due time be accompliſhed, viz.) that all men ſhall live, or as in the Greek, *ſothenai,* be recovered, or reſtored, and come to the acknowledgement of the truth. It is not ſaid, he wills that all men ſhould be ſaved from the wrath appointed to fall upon the wicked in general: Scripture, ſpeaks nothing of, is quite ſilent as to any ſuch will in God; it ſays, only, that

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it is the will of God, that all ſhall live, or be reſtituted.

But 1ſt. we affirm that the word 'ſaved,' can by by no means be a fit tranſlation of the Greek, *ſothenai*, in this paſſage; becauſe, what it imports is ſo contrary to the ſentiments of an Apoſtle, who ſo well knew that all men would not be ſaved, from the wrath of God, iii. Col. 6. which would come upon the children of diſobedience. The Apoſtle John, in a like caſe, ſpeaks thus: 1 John v. 16. "If any "man ſee his brother ſin a ſin which is not unto "death, he ſhall aſk, and he will give him life, for "him that ſinneth not unto death: there is a ſin "unto death, I do not ſay that he ſhall pray for it;" For God willeth not that his people ſhould pray in vain. Deut. iii. 26. Jer. vii. 16. and xv. 1. But can it be believed otherwiſe, than, that Paul muſt have thought too, like John. To have adviſed Timothy to pray for what he well knew never could be? Whereas on the other hand, ſuppoſing Paul's directions to Timothy, to have been, only to recommend all men in his prayers, to the mercy of Chriſt Jeſus; this was acceptable to God, and a praying after the mind of God; ſince his will is that all men ſhall be reſtored, and ſo be delivered from a ſtate of miſery. It is alſo praying to ſome purpoſe, not only becauſe God knows how to ſhow mercy to them that periſh, as well as to thoſe that are ſaved; but alſo becauſe he has in his eye, the real, though diſtant reſtitution, delivery, and quickening of all his creatures, having

1 Tim.

1 Tim. ii. 6. given himſelf a ranſom for all, to be teſtified in due time, *to marturion kairoiſt idiois.*

But 2dly. It being evident, that Paul could not order Timothy to pray that all men might be ſaved; we will examine what he muſt have adviſed Timothy to, in the word *ſothenai*, and this will appear in the following texts, where the words *ſoza ſozomai* muſt evidently intend, what is very different from the meaning of our Engliſh words, to ſave, to be ſaved, as that word is uſually underſtood by us, Mat. ix. 21, 22. "And the woman (with the iſſue of blood) ſaid within herſelf, if I may but touch his garment *ſotheſomai*, I ſhall be (not ſaved, but) reſtored to health; and the woman *eſothe*, (was not ſaved, but) reſtored to health from that hour. Mark v. 21, 22, 23. And Jairus beſought him greatly, ſaying, I pray thee lay thy hand upon her, *opos ſothe*, that ſhe (his daughter) might (not be ſaved, but) be reſtored to health. Mark vi. 56. And as many as touched him, *eſozonto*, were recovered to health. Acts xiv. 9. And Paul perceiving that he had faith, *ſothenai*, to be reſtored to health, ſaid, &c. ſee alſo Luke viii. 36. and xviii. 42. Acts iv. 9. James v. 15.

Hence then let us take our notion of the words *ſozo ſozomai*, when applied to the following texts. 1 Timothy xi. 4. Who wills that all men ſhould be (not ſaved from the wrath prepared), but be reſtored to health, and come to the acknowledgement of the truth. John iii. 17. God ſent his Son into the world,

world, that the world through him might be, (not ſaved from wrath) but be reſtored to health; *ina ſothe o koſmos di autou.* 1 Tim. iv. 10. Who is the *ſoter,* reſtorer of all men, eſpecially of the faithful, becauſe he (ſaves them even from the wrath prepared). 1 John iv. 14. We do teſtify that the Father ſent the Son to be, *ſotera tou koſmou,* the Reſtorer of the world, notwithſtanding its previous doom to the æonian fire. So again, John iv. 42. This is indeed the Reſtorer of the world, the Chriſt, *alethos ſote tou koſmou o Chriſtos;* i. e. becauſe the world's recovery or reſtoration, will be its laſt reſource in Chriſt, therefore, is our Lord thus called its Reſtorer.

A critical obſerver will, I think, find the words, *ſozo ſozomai,* when ſpoken with reference to a ſtate of evil, or danger, into which a man is fallen, to ſignify to deliver, to reſcue; So Mat. xxvii. 42. He, *eſozen,* delivered others, can he not deliver *(ſozai,)* himſelf? But when ſpoken in reference to a ſtate of happineſs, or bleſſing loſt, or from which man is fallen; it ſignifies, to reſtore, or recover; ſo Luke xix. 10. The Son of man is come to ſeek, and *(ſoſai to apololos)* to recover that which was loſt. So that, though in Engliſh, we ſay, a man is delivered out of a ſtate of danger or miſery, and that he is reſtored into a ſtate of ſecurity or happineſs; yet in Greek, the ſame word ſerves both purpoſes. But I no where find that the verb (*ſozo,*) imports the ſame with the verb *(tereo.)* When the Greeks would ſignify,

to

to ſave, preſerve, to keep from miſchief, they uſed the verb *(tereo)*. So xvii. John 15. I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt ſave, preſerve, or ſecure them, *ina tereſes autous*, from the evil one. iii. Rev. 10. I will preſerve, ſecure, or ſave thee from the hour of temptation, which ſhall come upon all the world to try them, Jude 1. Jude, the ſervant of Jeſus Chriſt to be ſanctified by God the Father; preſerved, ſecured, ſaved *teteremenois*, in Jeſus Chriſt, &c. 1 Theſſ. v. 23. I pray God, your whole ſpirit, ſoul and body, be preſerved, ſecured, ſaved, *teſetheie*, blameleſs, unto the coming of the Lord. And thus it is alſo ſaid of worldly treaſures; as xi. John 10. But thou haſt preſerved, ſecured, or ſaved, *teterekas*, the good wine until now.

The above is a quotation from letters on Univerſal Reſtitution, by George Stonehouſe, M. A. late Vicar of Iſlington, page 138. The deſign of it is to ſhew the difference of the diſpenſations of *ſalvation and reſtoration*, which by ſome are confounded together; but the Scriptures diſtinguiſh theſe, and repreſent that the *ſaved* ſhall not come into condemnation; ſhall have part in the *firſt* reſurrection; ſhall *reign* in life, with Chriſt; ſhall be prieſts, or communicators of divine grace to all others, having received *abundance* of grace for that purpoſe. Whereas the *reſtored* will be condemned, caſt into the lake, and be ſubject to the age of judgment; and until

ſubdued

ſubdued they ſhall not ſee the light. What diligence then ought we all to give, that we may eſcape all thoſe things which are coming upon the wicked, and be found worthy to ſtand before the Son of Man. W. V.

RULE FOR UNDERSTANDING THE WORD, *ALL*, IN SCRIPTURE.

IT is well known that the word *all*, as it occurs in the Scriptures admits various acceptations. Sometimes it means literally and mathematically, *the whole*, without any exception; at other times only a *part*, and ſometimes only a *ſmall part*. Theſe different uſes of it have contributed much to ſupport the controverſy, which has long exiſted concerning the extent of the death of Chriſt, and Chriſtians on both ſides, have argued with apparent force, alternately inſiſting on the *reſtricted* or *unlimited* ſenſe of the word. Could a certain rule be found in the Scriptures themſelves, to determine always how we are to underſtand it, much diſpute would be avoided, and the controverſy relative to the extent of the death of Chriſt would be ſettled; and by the ſame rule, the doctrine of the *Reſtoration* might be proved to be true or falſe. It is reaſonable to ſuppoſe that the Scriptures do afford ſufficient ground for ſuch a rule: for it is contended that the bible is a *plain* book,

book, and eaſy to be underſtoo
and precepts, by every honeſt a
it. Let the following rule ther
viz. That whenever we meet
connection with any point
means *literally* and *mathematically the whole*, includ-
ing all its parts; but where it is uſed *hiſtorically*, it
frequently admits of *hyperbole*. This uſe of the word
is conſiſtent with common ſenſe and common uſage.
If any man can find a *ſingle* exception to this rule in
the whole bible, he is invited to make it known.
To illuſtrate this rule, conſider Heb. ii. 8. *For in that he put* all *in ſubjection under him, he left nothing that is not put under him.* And alſo 1 Cor. xiv. 27. *For he hath put* all *things under his feet. But when he ſaith* all *things are put under him, it is manifeſt that he*, only, *is excepted which did put all things under him.* In theſe paſſages the Apoſtle gives inſtances of the word being taken in its fulleſt latitude, when connected with *doctrines*. When we meet with it in relation to the death of Chriſt for *men*, the ſame extenſive ſenſe of the word is neceſſarily underſtood as Iſai. liii. 6. *The Lord hath laid on him the iniquity of us* all. The prophet had been ſaying, all *we like ſheep have gone aſtray: we have turned every one to his own way.* It is evident that he here deſcribes the whole human race; for we have all ſinned and come ſhort of the glory of God; ſo that he aſſerts, that, all, who have gone aſtray, have had

their

ſuch iniquities laid upon Chriſt. This can never be diſproved, unleſs it can be ſhewed that ſome men have not ſinned; which would be an expreſs contradiction both to Scripture and experience.

In hiſtorical paſſages, it is different, as in Matt. iii. 5, 6. *Then went out to him Jeruſalem, and* all *Judea, and* all *the region round about Jordan, and were baptized of him in Jordan.* Here, we muſt underſtand only a part of Jeruſalem, &c. For we are elſewhere told, that the Scribes and Phariſees rejected John's baptiſm.

But we are no where told of any for whom Chriſt did *not* die; nor any where told of any who are *not* given to him, &c. It is preſumed therefore, that the above rule is ſtrictly true, and if kept in view, in reading the Scriptures, will be of great ſervice to ſerious inquirers after truth. W. V.

EXTRACT FROM THE JOURNAL OF LAVATER.

I WAS quite alone in the evening, and felt ſome inclination to devotion, I began to ſing hymns.

How often does my heart complain, &c.
When once the trials of this life, &c.

My mind was very much affected, and my ſilent joy roſe by degrees to a real rapture. One tear of joy followed the other; I became ſo unſpeakably happy, that I ſunk down upon my face, forgetting every thing around

around me, and feeling only the preſence of God. I was ſenſible of my great weakneſs, my want of merit, my nothing, and O God how unſpeakably did I perceive thy greatneſs, thou ſource of life! God, all in all! I prayed with a fervor ſo powerful, penetrating, and confiding in God, with ſuch a humility, devotion, warmth of joyfulneſs, that I fancied to be tranſlated to a new and better world. Several doctrines and paſſages of the New Teſtament made an unutterable impreſſion upon me; but I was particularly ſtruck by the words: "in him we live, and move, and have our being." Here! here! where I am praying, the infinite God is preſent! My Creator! (O what ſtrong and powerful ſenſations rouſes this word, *Creator*, within my breaſt!) *my Creator* is here! the Spirit of ſpirits who lives from eternity to eternity, the Creator of all the numberleſs worlds. He who converſed with Moſes, and Abraham and Iſaiah, with St. Paul and John, the father of all, he whoſe breath I am—*my*—*my* Creator! O! how many thouſand times have I forgot thee (thou father in concealment!) Omnipreſent! Inviſible! My prayers encompaſſed all human kind, all the inmates of my houſe, friends, fellow citizens, enemies, all Chriſtians, all the inhabitants of the earth were the objects of it; I penetrated to the moſt diſtant ſeas, into the deepeſt mines, dungeons; I included the whole human race —preſent and future times and nations—infants in their mother's womb—deceaſed—damned—yea—Sa-

tan himſelf. I prayed for all to the infinite, who is preſent every where; prayed with the moſt affectionate love, and with the deepeſt ſenſe of my nothingneſs, ſhedding a ſtream of melting tears of love and joy. I ſupplicated him to have mercy on all in all eternity. "Thou art love, yes, thou art love; and thou haſt extended thy mercy to the moſt unworthy of all. Father of all! Creator of all! Love, eternal love! extend ſoon thy mercy to all!" This, and far more than I can deſcribe I felt; but then I was alſo repeatedly ſeized with a ſecret dread, and an obſcure apprehenſion, that this happy ſituation of mind would ſoon paſs away, and that I ſhould relapſe again into my former inſenſibility.

This too, forced fervent ſighs to God, from my boſom, and I beſought him with tears always to keep me firm in ſentiments, which will enable me to look joyfully back on this hour. I am well aware, that if I ſhould communicate this happy ſituation to any perſon, the firſt word, or the firſt look, of him to whom I ſhould relate it, would not be very propitious to me; that look would perhaps, accuſe me of fanaticiſm; I know however that my heart, and underſtanding are equally far remote from fanaticiſm. Lively ſentiments of truth, or ſentiments which the pureſt and cooleſt reaſon would find conform to the truth, although they ſhould not be under our controul, cannot be fanatic or ſuſpected.

It is impoſſible that I ever could be too humble or

too

too joyful, when contemplating the infinite love of God. Chriſt entertains ſuch ſentiments towards me, he has done for me things ſo infinitely great, that even the moſt fervent adoration and the moſt fervent reciprocal love, never can be compared with it. The cooleſt reaſon will always find diſproportions between the love of Jeſus Chriſt and ours. The chief point is, as far as I can ſee in the preſence of God, that our feelings be founded on truth.

I know the nature of my ſoul, as little as the manner in which the almighty Godhead, can influence ſpirits: if it be the will of God, that I ſhall look upon a ſentiment as his immediate work, he will certainly diſtinguiſh it ſufficiently from all ſentiments, which may ariſe in a natural way. Suffice it that every ſentiment conform to truth, which carries me nearer to the connection with God, in which Chriſt has placed me, muſt originate in ſome manner or other from God the ſource of all that is good. He alone is the only author of ſuch ſentiments, and I can never perſuade myſelf that when I am ſenſible of my weakneſs, the omnipreſence, the all-ſufficiency of God, and the infinite mercy of Chriſt, when I am ſenſible of all this in profound adoration, and amid tears of joy, and ſeem almoſt to be melted by theſe feelings, that this be fanaticiſm, deluſion of fancy, or ſomething blameable. During all the time I am indulging in theſe feelings, I am in a ſituation in which it is impoſſible I ſhould diſpleaſe God. I muſt only

take care not to look on that ſituation as a ſymptom of my being in a ſtate of grace; that is as a proof of my perſonal and conſtant capacity to be exalted to the heavenly communion with God; although that ſituation ſhould be ever ſo good, ſo godlike, yet it would contribute to my condemnation, if it ſhould not make me more virtuous, honeſt, active, and humble in my behaviour, &c. &c. in the ſame degree as a virtuous action does, indeed not ceaſe being a good deed, although I ſhould again tranſgreſs; but, nevertheleſs, is inſufficient by *itſelf*, to promote my *ſalvation*, if not new actions flowing from the pureſt ſources conſtantly ſucceed it.

I thank God with ſincere affection for the unſpeakable mercy he has to day granted to me the moſt unworthy of his ſubjects, and have not the leaſt doubt that this ſenſe ſo conformable to truth, is his work, ſome how or other; I will pray to him to preſerve it in my heart, as much as the nature of things will allow, and to render it a new ſource of ſublime virtues; and in order to imprint that ſituation deeper upon my heart, and to have a livelier ſenſe of its contraſt with other thoughtleſs and vicious ſituations, I will deſign a drawing of it, which ſhall be a conſtant remembrancer to me.

Defence

Defence of Moſes, or a General View of his Inſtitutions, being the ſubſtance of a Diſcourſe, lately delivered at Parliament-Court Chapel.

NOTHING is more common in our day than to hear the law of Moſes charged with injuſtice, folly, and vice; and his whole œconomy repreſented as not only unworthy of God; but unworthy of the wiſdom of an enlightened and benevolent man. On this ground modern deiſts often attack Revelation, and by raiſing doubts of the Divinity of the writings of Moſes, they ſap the foundation of all the revealed truth. To candid and attentive readers of the Scriptures, the following thoughts will not perhaps be new; as their own obſervation may have long ago ſuggeſted them; but to the more inaccurate, and leſs thoughtful friend of Revelation, they may have their uſe. Would mankind read the bible with the ſame degree of diligence and candour, with which they read other writings, the evidence of its divinity would naturally make its way into the mind. I ſay this under a firm perſuaſion that the ſacred writings will bear the cloſeſt inveſtigation: that they were intended for the good of mankind, and that they are well calculated to anſwer their end. The following traits of the Moſaic law, may be conſidered as a ſpecimen of the general wiſdom and benevolence of Scripture. Deut. vi. 24. *And the Lord commanded us to do all theſe ſtatutes, to fear the Lord our God,* and *for*

for our good *always*. In theſe words we have the great deſign expreſſed, which God had in view, in giving the Iſraelites the Moſaic inſtitutions. It was *their good*. God is an independent and all-ſufficient Being, ever bleſſed and happy in himſelf; and we are aſſured alſo, that his nature is *Love*. It is highly reaſonable, therefore, to ſuppoſe that every revelation which he makes of himſelf, muſt be for the good of his creature; this is expreſsly aſſerted concerning the law which he gave by Moſes. Can a more ſublime thought of Deity be expreſſed? God is not repreſented as a hard maſter, exacting unreaſonable things, and capriciouſly putting their obedience to the teſt by enjoining unprofitable inſtitutions, to ſhew his own ſovereignty; as even ſome Chriſtians have unwarily ſaid; but as a wiſe and gracious Father giving laws to promote and ſecure perſonal and ſocial happineſs among his creatures. Let us take a general view of the law of Moſes, and we ſhall find this account of their intention juſtified by their excellency.

1. There were *no ſecrets* in the diſpenſation of Moſes, every thing in the Jewiſh religion was known to the people. The law was expreſsly commanded to be read to the whole nation, every ſeventh year, and the people were exhorted to learn the law, and to be ſo acquainted with it, as to talk of it to their children when they laid down, and when they roſe up, *i. e.* night and morning; and when they went out, when

when they came in, and when they walked by the way. Their religion was not thought to be above vulgar comprehenſion; but as it was intended for the uſe of all, ſo all were commanded to be acquainted with it. In this, the religion of Moſes was intirely different from the religion of the wiſeſt of the heathen nations. The Egyptians, Perſians, Greeks, Romans, &c. all had their *myſteries*, which were ſtudiouſly kept from public knowledge, under pretence that mankind in general were not fit to be acquainted with them. A ſure proof this, of prieſtcraft; which hated mark, the Jewiſh law is happily free from.

2. The Jewiſh commonwealth in all its privileges, the kingly and prieſtly offices excepted, was open to all nations. All the privileges of a civil or religious kind, might be enjoyed by every one who choſe to embrace them. *One law*, ſays Moſes, *ſhall be to the ſtranger, and to the home born.* It has been generally ſuppoſed, that the Jewiſh laws were intended to exclude the other nations of the world. It is granted that they were intended to ſeparate the Jews from other nations; but not to keep other nations from free exceſs to Jewiſh privileges: for to the Jews were committed the law, and the lively, or life-giving oracles of God, for the good of other men; and the diſpenſation of Moſes, held out its hands to all, and even thoſe Gentiles who, convinced of the unity of God, yet, did not embrace the law, had the privilege of offering burnt offerings to Jehovah. We read in Joſephus of many illuſtrious Gentiles who did this,

and

and in the Second Temple there was a court appropriated to the Gentiles; though in the firſt, they worſhipped the one Jehovah, in the ſame court with the Jews. The ſeparating of them was a piece of ſelf righteous pride of the Jews of latter ages, who had departed from the benevolent ſpirit of their own law. The exceptions to baſtards, and Moabites, &c. *who were not to enter into the congregation, of the Lord, to the tenth generation*; *or to the age*; do not contradict this, as the prohibition, according to the beſt Jewiſh writers, means nothing more than their excluſion from office in the nation. All common privileges, civil and religious, being open to them. Thus the Jews, like all others who truly ſerve God, were both to get good, and do good.

3. The Sabbattical year was an inſtitution of mercy. In that year every Hebrew ſervant was to go out free, with gifts from his maſter. If he had even been ſold for debt, he was to go out free. And all debts were in that year for ever cancelled. The unreaſonable and barbarous puniſhment of impriſonment for debt was unknown in the law of Moſes, and the rational one of ſervitude was enjoined. But as all debt and ſervitude ceaſed, on the year of reſt, this was a ſtrong bar in the way of contracting great debts; for what man who had property would ſuffer another to incur a great debt, which in the courſe of law would ſoon be obliterated. The facility of contracting debts, is a great evil, and often a dreadful ſource of woe both to creditor and debtor. Jehovah wiſely

wiſely impeded the progreſs of ſuch who wiſhed to contract debts, and inflict the puniſhment of ſervitude upon it; at the ſame time he made a merciful proviſion, that would in a few years relieve thoſe diſtreſſed men, whoſe misfortunes unavoidably plunged them into embarraſſments.

The Sabbattical year may alſo be viewed as a grand and illuſtrious proof of the divinity of the miſſion of Moſes. It was an open appeal to the world at large, as well as to the Jews in particular, of the truth of all that Moſes had delivered as from God. For what impoſtor would, or could have promiſed a ſupply for the wants of a whole nation every ſeventh year, without toil or tillage? But Moſes did this, and added threatenings in caſe of their diſobedience, which were literally fulfilled, as the Jewiſh hiſtory and the writings of the prophets demonſtrate.

(To be continued.)

POETRY.

To the Editor of the Univerſaliſt's Miſcellany.

It is now ſome years ſince I wrote the following lines, after hearing Mr. Wincheſter preach from 26 Matt. xxiv. "It "had been good for that man, if he had never been born." If you think them any anſwer to the letter of Imlah, they are at your ſervice.

1. IF it was ſordid love of golden duſt
That caus'd poor Judas to betray his truſt;
Surely, where pow'r and wealth, and malice join,
To bring to bear ſo murd'rous a deſign;

He would large ſums have aſk'd! a golden ſtore!
Enough to make *him* wealthy, who was poor.

2. If his delib'rate malice made Chriſt bleed,
This then is murder, by all earth decreed.
The friend of Jeſus could fell malice move?
One who his pow'r beheld, and felt his love!
One, who, like Judas, knew no guileful art,
Could malice hide from him, who ſearch'd the heart?

3. But, 'twas Ambition with her dazzling charms,
Allur'd his genius to her flatt'ring arms;
Painted the years, that he had labour'd hard,
Nor yet beheld the long deſir'd reward;
Then bade him riſe, and hurry glory on,
And with his Lord obtain an earthly crown.

4. So when from heav'n the great archangel fell,
'Twas pride, that tempting, caſt him down to hell:
Unmindful whence his ev'ry honor flow'd,
For pow'r he fought, and would be like to God:
Thus Judas with ambitious thoughts poſſeſt,
Became, thro' vile ingratitude, unbleſt.

5. Reas'ning perhaps, within himſelf he ſaid,
'Surely, I need not be of harm afraid;
'When his proud foes would touch his ſacred head,
'One mighty look will ſtrike the wretches dead;
'Then will he take his own almighty pow'r,
'And with him, I ſhall reign from ſhore to ſhore.'

6. But when lamb-like he ſaw his maſter yield;
Nor ſhew his pow'r, nor yet contend the field:
When he beheld him at the Judgment ſeat,
Meekly to their unjuſt decrees ſubmit;

How

How then was all his ſoul o'erwhelm'd with fear?
Remorſe, and madneſs, hurry'd on deſpair!

7. Judas, alas! thou didſt thy maſter know;
Why not with contrite tears unto him go?
Confeſs thy luſt of pow'r, thy wicked pride,
And beg his goodneſs all thy ſin to hide:
If thus thou hadſt like weeping Peter gone,
Pardon, and peace, and joy thou wouldſt have known.

8. Better, far better, not to have been born:
Than thus to be of ev'ry glory ſhorn.
Three years to bear reproach, and want, and ſhame,
Then die diſpairing, with a ſinner's name!
To loſe the fruit of all thy toil and care,
Thro' pride, impatience, folly and deſpair!

9. Better, far better, ne'er have ſeen this earth;
But been ſtill born, a dead womb-ſtrangled birth,
From murder free, and free from guilt and pain,
Pure from all ſin, and pure from ev'ry ſtain,
Convey'd by angels to that bright abode,
Where liſping choirs, pour forth their praiſe to God!

10. Parent of Man, upon thy name I call
To keep me, leaſt that I, like Judas fall.
In concious weakneſs all my ſpirit hide,
From mad Ambition's empty vicious pride;
Nor let impatience ever make me ſwerve
From thy commands, in hopes thy cauſe to ſerve,

ODE TO FRIENDSHIP.

ON THE APPROACH OF WINTER.

THE pride of Spring is faded round;
No more the vocal groves reſound,

To

To charm th' attentive ear:
Fair Flora's painted offspring dies;
All bounteous Autumn ſwiftly flies,
And Winter's frowns appear,

No more the balmy weſtern breeze,
Sighs ſoftly through the trembling trees;
Reſponſive to the ſtrains
Of ſhepherd's pipes, and murm'ring rills,
No more gay plenty crowns the hills,
Nor decks the laughing plains.

In this dark ſeaſon, what can chear,
The drooping heart, or baniſh care,
But friendſhip's placid pow'r?
Which, like the golden guide of day,
Can dart a bright enliv'ning ray,
To gild the gloomy hour.

Hail Friendſhip! balm of every woe,
From thy pure ſource enjoyments flow,
Which death alone can end;
Tho' fortune's adverſe gales ariſe,
Tho' youth, with all its pleaſures flies,
Unmov'd remains the friend.

THE
UNIVERSALIST's MISCELLANY
FOR
OCTOBER, 1797.

NATURAL HISTORY,

[*Continued from page* 352.]

WE have already obſerved, that to effect the deluge, God broke open the fountains of the great deep, that the waters thereof might flow out. Moſes alſo mentions two other cauſes of the flood, viz. The great rain, which continued forty days, and forty nights: and, the windows of heaven being opened. The diſruption of the ſhell of the earth, by which the fountains of the great deep were opened, is eaſily underſtood, and ſo is the deſcent of the rain; but we conceive that *the opening of the windows of heaven*, has too generally been miſtaken. We will therefore inquire into the meaning of this phraſe.

The word *Arbath* rendered windows, is derived from *Arab*, which ſignifies to *lie in wait*, to *lurk privily in a den*, to *watch in a hole*, as Pſal. x. 9. Job xxxviii. 40. And as a *noun* ſignifies a *den*, or *hole*, or

cave in a rock. And in the feminine plural, it signifies *fiſſures, cracks, chinks;* in the earth, ſo that Moſes when he mentions *Arbath Haſhamaim,* does not mean holes or chinks *in* the heavens; but *of* the heavens, or airs, viz. Thoſe holes, cracks, fiſſures, &c. where the airs on the ſurface of the earth, communicate with the airs within the earth, and where they do, as it were lie in wait, to ſupply any deficiencies on either ſide that may ariſe from rarefaction, even the Septuagint Tranſlation, which is *Kataractai,* contains much of the meaning of the Hebrew, for Kataractes is derived from Katarraſſo, to iſſue out, to break through; and the Greek may be rendered 'the places of rupture of the *airs,* were opened.' That this is the meaning of the phraſe, may be further proved from a conſideration of other paſſages where it is uſed, as Malachi iii. 10. 'If I will not open to you the windows of heaven.' That is, *the paſſages of the airs.* The Abyſs, in ſcripture, is called God's ſtorehouſe, and the vegetation, and fruitfulneſs of the earth, depend much upon its influences; for proof of which, let any one conſult Lowthorp's Abridgment of the Philoſophical Tranſactions, vol. ii. chap. 3. It will there be ſeen that the philoſophy of the ſcriptures is conſiſtent with the obſervations of our beſt naturaliſts; and modern preachers may learn the literal ſenſe of many paſſages of holy writ, without ſpiritualizing them, and thereby diſguiſing their meaning. As Ezekiel xxxi. 4. where the prophet compares

compares the Aſſyrian monarch to a flouriſhing cedar in Lebanus, nouriſhed by the ſubterranean waters. 'The waters made him great, the deep ſet him up on high with her rivers running about his plants, and ſent out her little rivers unto all the trees of the field: therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, becauſe of the multitude of waters.' Here the deep is repreſented as nouriſhing *all the trees of the field*, which can be only by the vapours ariſing from it, through the fiſſures and crevices of the earth, i. e. *the paſſages of the air*, which our tranſlation has called the windows of heaven. Again, Deut. xxxiii. 13. 'Bleſſed be the land of Joſeph, for the precious things of heaven, for the dew, and for the deep which coucheth beneath.' And, Gen. xlix. 25. 'Bleſſings of the deep that lieth under.' It is evident from theſe ſcriptures, that the paſſing of the airs to and fro, through the ſhell of the earth, is a grand cauſe of vegetation, and cloſing up the pores of the ground, and ſtopping the circulation of the airs through it, would make a land dry, barren and deſolate; but the keeping them duly open would fertilize a land, and cauſe it to pour out a bleſſing to its inhabitants, according to the promiſe which God made to the Jews by Malachi. From the above then it appears that there are *paſſages of the airs*, through the ſurface of the earth; and Moſes ſays, that at the deluge theſe *paſſages were opened*.

We

We conceive that by this phraſe is meant a much greater effect than the deſcent of the rain, or than even the diſruption of the fountains of the abyſs.

In the moſt confined ſenſe, the paſſages of the airs are through every fiſſure, and between every fragment of ſtone, and they are ſo many, that moſt ſorts of ſtone are divided by great cracks, into pieces of perhaps a ton weight. How far the paſſages were opened at firſt we know not; but they were opened, and to that degree, that the airs went down into the abyſs as faſt as the waters came up, quantity for quantity, ſo that as the airs ruſhed into the hollow of the earth, the waters were forced out, the airs occupying their place, and by their expanſive power continued to act till they filled the abyſs: the waters continuing to riſe till every high hill and all the mountains under the whole heaven were covered, and every living thing died; Noah only remaining alive, and they that were with him in the ark.

Thus, by the uſe of natural agents, did the great and immortal God overflow the earth with water, and thereby puniſhed its wicked inhabitants. Thoſe of our readers who have attended to the ſubject of *pneumatics* will eaſily conceive the poſſibility of the above account, and we flatter ourſelves that the ſimple narration of Moſes, will appear highly rational, and philoſophical: and that the agents which he mentions, when brought into action by Divine power, will be ſeen to be quite ſufficient to effect an *univerſal*

verſal deluge, without having recourſe to a comet, to fill our atmoſphere with its deleterious vapours.

We contend for the *univerſality* of the deluge, becauſe, firſt, The ſcripture account directly proves it. 'And the waters increaſed and bare up the ark; 'and the waters prevailed greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered; fifteen cubits upward did the waters prevail, and the mountains were covered.' It appears from hence, that there were no high hill or mountain, upon any part of the whole earth; but what was covered with water, and alſo that the waters roſe gradually, and in an uniform way all round the earth, till the whole was inundated.

Secondly, Some eminent writers who have allowed the univerſality of the deluge, have thought it was performed by *partial* means, one part of the earth being firſt covered, and then another, by the ſame body of water, which they ſuppoſed rolled about from place to place, through the valleys, and over the mountains from pole to pole, and by this wandering kind of flood the whole earth was inundated. The abſurdity of ſuch a thought as this is evident enough, and if Moſes had ſpoken thus, it might with truth have been ſaid, that he was no philoſopher; for it is well known, that the nature of water is to preſs equally on every ſide; its parts are

diffuſive and have no connection with each other; therefore it is impoſſible to conceive that water ſhould riſe to the height of any *high mountain*, and not at the ſame time be of *equal height* every where. We cannot then reaſonably admit that a great body of water could have hung about any part of the earth, as if congealed; or ſtood upon the middle of it like one great drop, or a trembling jelly, and all the places about it dry and untouched, till this mountain of water ſhould be removed by rolling to another place. This wild notion ſeems to have been invented from a ſuppoſed ſcarcity of water to accompliſh the deluge at once; but we apprehend, that Moſes has demonſtrated there is enough in the great abyſs, and has rationally accounted for the manner in which it was brought out, to accompliſh the purpoſe of the Almighty, in puniſhing that wicked race of men who then inhabited the earth.

[*To be continued.*]

II CORINTHIANS iv. 3.

Tranſlated, with Critical Notes by Mr. Robert Robinſon, of Cambridge.

"IF our Goſpel be *vailed*, it is *vailed among the* "*things that are aboliſhed, by which* the God of "this world hath blinded the minds of them which "believe not."

'Three

'Three things muſt be examined. 1. The meaning of the verb *apollumi*. 2. The gender of the participle *appollumenois*, and of the articles *ois*, *tois*: and 3. the ſenſe of the prepoſition *en*.

'I. We render the verb *apollumi* aboliſh. 1. The Engliſh word aboliſh, (which generally ſignifies to *annul*, to make void, to repeal, to abrogate) comes from this very word. The Romans rendered it *aboleo*, and we make it *aboliſh*. No violence, therefore is done to the verb by our tranſlation. 2. *Apollumi* is a derivative, and the true *primitive* is *luo*, *ſolvo*, to looſe. Thus Matt. xvi. 19. Whatſoever thou ſhalt *looſe*, or repeal, on earth, ſhall be *looſed*, or annulled in heaven. Thus *apoluſai*, Mat. i. 19. Joſeph was minded to *put her away*, to looſe or annul the marriage contract. As therefore both the primitive and derivative are uſed in the New Teſtament in our ſenſe, the tranſlation given above is not forced and unnatural. See Luke vi. 37.—ii. 29, xiii. 12, &c. The words *luo* and *apoluo* are uſed in our ſenſe, in profane authors, *luceis baros*. *Sophoc. Elect.* 945.—*oknou luſo*. *Sophoc. Trackin* 184—*adikountas apeluſan*. *Xenoph. Mem.* iv. 8, 5, &c. We conclude, therefore, that the word may be rendered *aboliſh*, *repeal*, *abrogate*, *anual*, *make void*.

'II. In regard to the gender of the participle, and the articles, nothing can be determined from the terminations. In this caſe they may be maſ-

'culine, they may be neuter. Here then is no ar-
'gument againſt our tranſlation.

'III. The meaning of the prepoſition *en*, is our
'laſt inquiry. Greek prepoſitions are, in general, of
'vague and uncertain meaning. This is remarkably
'ſo.—Luke xiv. 1. *As* he went.—Rom. viii. 29.
'*Among* many brethren.—Luke iv. 32. His word
'was *with* power.—Mat. xxiii. 20. Swear *by* the
'altar.—Mat. vi. 7. *For* much ſpeaking.—John v. 4.
'*Into* the pool.—1 Cor. vii. 15. God hath called us
'*to* peace.—Rom. viii. 34. *At* the right hand of God.
'—Mat. x. 32. Confeſs me *before* men.—Rom. xi. 2.
'What ſaith the Scripture *of* or concerning Elias?—
'Rom. xv. 5. One *towards* another, &c. It ſhould
'ſeem then, there is no impropriety in rendering the
'words in queſtion thus: *The Goſpel is hid* among
'*the things that are aboliſhed.* By *which* things, and ſo
'on. We ſay the words *may* be rendered thus: but
'in this, as in all other caſes of vague, indeterminate
'ſingle words, how they *muſt*, and ought to be ren-
'dered, can only be determined by the conſtruction
'of the whole ſentence, and by the ſcope of the
'place. What we think of this, we have ſpoken at
'large in the diſcourſe. There ſeems to be nothing
'in the conſtruction againſt our ſenſe of the paſſage;
'and every thing in the context, coherence, and
'ſcope in favour of it.

Appendix to a Sermon preached in Monkwell-
ſtreet,

ſtreet, Dec. 25, 1780, intitled 'The Chriſtian Doc-' trine of Ceremonies, &c.

Plain Arguments, from reaſon and Scripture, againſt the preſumptuous Doctrine of

ENDLESS TORMENT.

1. BECAUSE every thing proper for man to believe, reſpecting his Maker, muſt be founded in the manifeſt *fitneſs* of that thing—or on the general evidence of God's *providence*—or on *revelation.* Now, there is nothing in the nature of *endleſs torment* (ſo far as it can be comprehended) which can evince its *fitneſs*—nothing in the analogy of Providence which can make it *credible*—nothing in *ſacred Scripture*, conſiſtently underſtood, to ſupport it.

2. Becauſe God created man both for preſent and eternal felicity, and "for the purpoſe of his own "glory:"—But that glory cannot conſiſt with ordaining to endleſs miſery, any part of his offending creatures; for that would be a glory, not of an infinitely *good*, but an infinitely *evil*, being. And to aſcribe malignity, or capability of enjoying the endleſs miſery of any creature, to the all perfect "God "of the ſpirits of all fleſh," would be to ſlander his ſacred attributes, and blaſpheme his adorable and moſt glorious nature!

3. Be-

3. Becauſe the ſacred Scriptures ſay, "God is "*love*," but ſay not that he is *hatred*, or *cruelty*, or *revenge*. The judge of quick and dead is a being of infinite *goodneſs*, as well as infinite *power*. As ſuch he has the adequate motive and means to ſave all from endleſs torment, whom his juſtice condemns to puniſhment, "according to their works," and where infinite goodneſs and infinite power unite, the effect muſt be correſpondent, and ſure!

4. Becauſe, (however zeal, ignorance, craft, or preſumption may aſſert the contrary) no *finite* being, even the moſt ſinful, can commit *infinite* ſin, either againſt a finite creature, or the infinite creator himſelf; and that Creator will not, cannot, puniſh, but according to the finite magnitude of any guilt—for "his mercy covers his judgment ſeat, to an hair's breadth!" As the omniſcient, all-righteous, moſt merciful, judge GOD, moſt aſſuredly, "*will do right.*" He will moſt awfully puniſh, according to *his own* righteouſneſs. But to inflict *endleſs torment* as the proper puniſhment of *temporary tranſgreſſion*, he will not do—for that would be to confound his own eternal law of proportion, and rule of *right*, by which he governs the world, and to employ infinite power to do infinite *wrong!*

5. Becauſe "*mercy*" is declared to be "with "God, that he may be feared:" and, "thou ſhalt "*love* the Lord thy God with all thy heart, with all thy ſoul, and with all thy ſtrength." But if the moſt high

high were a being who, without mercy, could puniſh with *endleſs torment*, he would ceaſe to be the ſupreme object of *love*, and of all *loving obedience*; and as the ſource of overwhelming horror, inſtead of reverential affection, he could not be the proper ob-object of *fear*.

6. Becauſe, though the infinitely pure and holy God has injoined love, obedience, righteouſneſs, and holineſs, as the abſolute duty of his accountable creatures, and without which no man can ſee him to his comfort; he has moſt righteouſly declared by his prophets, that though he is a God, "puniſhing iniquity, tranſgreſſion, and ſin,"—"he will not caſt off for ever," but, in the midſt of judgment he remembers mercy; and, "according to the multitude of his mercies, he will have compaſſion."

7. Becauſe God, infinitely wiſe, as well as merciful, cannot puniſh, in time or in eternity, but in and by the exerciſe of his wiſdom: that wiſdom muſt have for its object either honour, pleaſure, or benefit to himſelf, or to the creature puniſhed, or to ſome other being or beings: but *endleſs torment*, can be neither honour, pleasure, nor benefit, to himſelf; it could not be either to a miſerable being ſo puniſhed; and laſtly, it could not be either to any other being in the univerſe, except (which is a bare poſſibility) to the devils themſelves:—to them, it could only be a malignant, diabolical pleaſure; but ſo to give pleaſure

ſure to infernal ſpirits, at the infinite coſt of the impotent, the moaning, and the miſerable, cannot be the work of God!!—therefore *endleſs torment* cannot conſiſtently be believed to exiſt. But the righteous puniſhment of ſinners, both in time and in eternity, "according as their works have been," for the final purpoſe of purification, deliverance, thanksgiving, and praiſe, may be productive of infinite honour, pleaſure, and benefit, to the whole rational creation, ſublimely exemplifies the doctrine of an infinite Saviour, and harmonizes with the adorable character of the univerſal Father!

8. Becauſe, ſo far as torments by ſome perſons conſidered as *endleſs*, have been deſcribed as inflicted or to be inflicted, by means of *brimſtone*, or any other material ſubſtances, they have not been ſo deſcribed in connection with qualities properly *eternal:* for thoſe ſubſtances being finite and periſhable, muſt *periſh*, and their inſtrumentality ceaſe. "The ſmoke "of their torment," which is ſaid to "aſcend for "ever and ever," or in other words from "ages to "ages," is a deſcription liable to the ſame remark. Smoke being material, and conſequently not properly eternal, conveys no idea of *endleſs burning*, for the difference is, as *finite* to *infinite*, duration; in a finite ſenſe it muſt be ſufficiently terrible, to anſwer all the purpoſes of warning and of fear: for, if ſuch a picture, which may be apprehended, will not influence,

ence, an incomprehenſible notion, of infinitude of burning, or of any other torment, cannot wiſely be expected to do ſo! infinite adorable wiſdom knew infinitely better!

9. Becauſe although in ſundry Scripture paſſages, everlaſting puniſhment and deſtruction are denounced againſt unrepenting ſinners, the original words, rendered *eternal* and *everlaſting*, in our language, may not have been intended in an infinite ſenſe; for the ſame original word, and words of ſynonymous import, are uſed to expreſs a long duration only, of hills, mountains, generations, prophets, diſpenſations, prieſthoods, &c. which we know from their nature, and by divine authority, have ceaſed, and muſt paſs away; and ſeeing that by the common conſtruction of language, an infinite ſenſe of ſuch words, is not neceſſary, it muſt be extreme preſumption, to contend uniformly, for an infinite ſenſe, in the face of much uncertainty, at leaſt; but certainly, at the expence of the wiſdom, juſtice and mercy of the Supreme Being!

10. Becauſe, though the ſame original words, tranſlated *eternal*, *everlaſting*, and *for ever and ever*, are allowed to be uſed in an infinite ſenſe, in connection with life, love, righteouſneſs, joy, Jehovah, &c. they ſo ſtand, awfully and ſublimely diſtinguiſhed by the celeſtial and boundleſs nature of thoſe ſubjects; and they muſt neceſſarily (in thoſe connexions alone) be received in the infinite ſenſe, or the

the greateſt confuſion of doctrine would follow as the conſequence. Therefore the doctrine of *endleſs torments* can have no neceſſary ſanction, from the common application of the ſame words to periſhable and eternal things.

11. Becauſe, the Chriſtian religion, to which we are called, is a religion of univerſal love, and of cheerful not terrified, obedience to the commands of the Lord Almighty; a religion holding out the reaſonable and benign terms of *univerſal ſalvation.* The ſacred founder of that religion, who came into the world for the purpoſe of univerſal benefit, is ſaid to have given himſelf "a ranſom for *all,* to be teſtified in due ſeaſon," and the ſeaſon will doubtleſs arrive, when the juſt and therefore neceſſary, ſeverities of puniſhment for ſin, ſhall, through his mediation, have had their purifying and glorious effect: when *he ſhall deliver up his kingdom, completed, unto his father, having put down all rule and authority under him, ſave that by which he was conſtituted, and to which alone he was not ſuperior;—when he ſhall have deſtroyed ſin, and death; and him who had the power of death, that is the devil;* when, (according to the ſtrongeſt of all figures) even death, and hell itſelf, ſhall have been caſt into the lake of fire: and there ſhall be no more death, neither ſorrow nor ſighing. Then will be accompliſhed, in the univerſal and eternal ſenſe, that glorious change, which every ſpiritual believer hath a temporary taſte of in this life,—*old things are paſſed*

paſſed away, all things are become new, and all things are of God!!

12. Becauſe, though the impious doctrine of never-ending torments, as a part of the decrees of an infinitely powerful and good being (who has alſo been repreſented as having pre-ordained thoſe torments for the greater part of mankind) is too monſtrous, to be really believed, by many perſons of moderate reflection; it is a very deluſive doctrine: they too often ridiculouſly contend, that though they may not privately believe it, in its full magnitude, or may hope there is ſome human error in it; yet that it is neceſſary to be taught, in order to awe the common people, the vulgar and the vicious, from the commiſſion of more, and innumerable crimes. Thus, ſuch perſons would riſque the "turning of the truth of God into a lie;" taking occaſion, from a doubtful conſtruction of a ſcripture expreſſion, to indulge their own ſecret pride and arrogance, they do no leſs than aſſume the neceſſity of uſing "a cunningly deviſed fable," by way of mending the divine government; and they contend for the power and expedience of a ſlanderous fiction, to ſupply the want of wiſdom in the Creator of the univerſe.

13. Becauſe it is demonſtrable from common experience, that the dreadful doctrine of *endleſs torment*, denounced in all its terrors from innumerable pulpits, is ineffectual to reſtrain the vices of mankind, or make them rational and happy believers: and there

is

is too much reaſon to fear that the groſſer vices are extenſively and mournfully increaſed, by the poſitive aſſertion of a doctrine, which confuſes and confounds the faith of unlettered ignorance, and becomes the cauſe of much indignant revolting from religious concerns, in early life, among the more educated claſſes of ſociety.

14. Becauſe, whatever in religion is not known on the beſt authority to be true, ſhould never be maintained as eſſential to common belief; but whatever, on the clear evidence both of reaſon and revelation, can be ſhewn to be falſe, ſhould be oppoſed and diſcarded in reverence of the truth, and the attributes of its glorious author. And there can be no policy more abſurd and criminal, than to attempt to ſubſtitute the moſt awful falſhood, leſt the ſublimeſt truths of the Deity himſelf ſhould not be ſufficient for the promotion of his glory, and the general good of the human race.

15. Becauſe, although it may poſſibly be objected, that there is an appearance of inconſiſtency with the character of a God of infinite wiſdom and goodneſs, in permitting ſo much moral evil, and conſequent puniſhment, to forego his own determined ultimatum of happineſs; it is certainly much more inconſiſtent with thoſe infinite attributes, to believe the contrary ſide of the queſtion, that is to ſay, That he voluntarily ordained the creation of myriads of intelligent beings, through a long ſucceſſion of ages,

beings

beings capable of happineſs through all eternity,—he himſelf being the ſovereign arbiter of all the poſſibilities of things around them, and yet, that he ſhould ſo order the whole of his moral government, that a vaſt majority of thoſe beings ſhall finally miſs the grand end of their creation; and rather than become purified, through puniſhment, into a fitneſs to glorify him, be abandoned without end, to the extremity of *torment*, and perhaps the *blaſphemy* of that being whom they were created to adore! Annihilation may be no neceſſary part of the divine conduct: the higheſt glory of the deity may not be promoted by it: but it would be more conſiſtent with his eſſential goodneſs, to believe that being "puniſhed "with everlaſting *deſtruction* from the preſence of the "Lord, and from the glory of his power," means litterally *endleſs death*, or extermination, rather than the *endleſs torment*, of thoſe who may not be redeemed to an *endleſs life?* We certainly cannot know, ignorant and impotent as we are, wherein poſitively conſiſts the ſupremacy of God Almighty's wiſdom and goodneſs; but we are far better able negatively to determine, wherein that ſupremacy cannot conſiſt; that it is impoſſible it ſhould admit the infinite exerciſe of burning excruciating tyranny, when his own glorious goodneſs has commanded, as the moſt amiable excellence of our finite nature, the utmoſt ſympathy, tenderneſs, and forgiveneſs of injuries, towards one another!

To conclude these serious remarks (which are penned in faith and reverence) it is good for such beings as we are, to endeavour to believe as we are instructed to pray "only with the heart and with "the understanding;" for the substance of nothing more is required of us, than "to do justly, love mercy, "and walk humbly with God." In this world of infirmity and wickedness, there have been and remain to be, unnumbered systems of error and delusion; but whatever is manifestly doubtful, or inconsistent with the immutable perfections of the divine nature, can receive no truth from the discordant clamour of a thousand generations. As sober Christians, we have nothing to do with incomprehensible dogmas, uttered in the strength of prejudice, or enthusiasm, tending to form opinions derogatory from the sacred and endearing character of our common father and benefactor, and which would diminish, in his sanctuary, the beauty of a "reasonable service." No man can redeem his brother, or himself, or secure any interest in the Christian redemption, by the quantity or blind presumption, of his faith. No set of men can mend the affections of the world by any feigned or random terrors, or by any motives or means beyond the genuine Christian doctrines of love, humility, reverence, and peace, which proceed indubitably from the Lord of hosts, to whom, alone, are equally and completely known, the duration of that "death and hell," which he hath appointed beyond

yond the grave; and the "many mânſions," of that glorious *Heaven*, which is the place of his eternal throne!

CONTROVERSY *on Jonah, ſee page* 263.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

THE ſelf-confidence of your correſpondent Y—, obliges me, for the ſake of truth, again to enter the liſts. Diſputation is a very unpleaſant thing, and ſhould always be carefully avoided, particularly in religious matters, for I am aware that ſo far from obtaining the deſired end, namely, the eſtabliſhment of truth, it too frequently leads men into labyrinths of error.—To contend with a man that has not ſufficiently ſtudied the ſubject, either hiſtorically or metaphyſically, (particularly if he is not naturally of a candid diſpoſition) is uſeleſs, nay, worſe, it is often offenſive.—So far from convincing him of error, it has the direct contrary tendency; it confirms his belief in it.—Strange it may appear that it ſhould ſo be; but I have often known it by experience. Mankind are ſo partial to the creatures of their brain, that they are like a darling child: every defect is loſt, or vaniſhes through that preponderancy which love has upon the parental heart. The fond parents can ſee for a moment, and bluſh, at the improprieties of their mutual love; but, when the infant ſmile ap-

pears upon its countenance, the little innocent is careſſed with redoubled ardor. Such is the caſe with us frail mortals.—Always looking at the pleaſing ſide of ourſelves, unmindful of the diſguſtful.—But to the point, Mr. Y—— ſays, *the word may be applied, not only to large fiſh, but to fiſh in general. He obſerves it could not poſſibly be a great fiſh, becauſe the word ſignifies to increaſe or multiply.* Nothing to the purpoſe. The Greek word, by which the Hebrew is tranſlated both in the Septuagint, and in the New Tranſlation, always ſignifies a large fiſh, and is uſed of large kinds of fiſhes in general. By the ancients was underſtood a fiſh. *Again he he ſays, my reference to Joſephus proves nothing.* Does it not? It ſurely proves that it was a tradition among the Jews in the time of Joſephus, and therefore highly worthy of his notice. Reſpecting Jonah's being caſt on the ſhore of the Euxine ſea; which my opponent ſeems to doubt, I can only ſay, ſuch were the opinions of the times; and Joſephus held them to be juſt.—But, this gentleman obſerves; *Jonah muſt have been carried by the whale through the Mediterranean between the Dardanelles to the Euxine, where a fiſh of that ſpecies never yet has been found. And when landed, would have had barbarous countries to go through to Nineveh, that no traveller has ever yet dared to truſt himſelf in, without eminent peril.* Now, in the firſt place, this author muſt be reminded, that the idea of its being a whale that ſwallowed Jonah, was given up. Therefore

fore, whether there ever was a whale ſeen in thoſe ſeas or not, is of no moment. But, that it was a large fiſh, all languages confirm. See the Hebrew, the Vulgate, Sept. Arabic, and Chaldee. And further I have the authority of the beſt naturaliſts for aſſerting, that there is a ſort of fiſh large enough to ſwallow a man; particularly the dog-fiſh, called Lamia, by ſome writers. 2dly. I cannot help obſerving, that Mr. Y—— is too bigotted to his own opinions. To draw a parallel betwixt the ſtate of the world when Jonah was in exiſtence, and its preſent ſtate, is ſtrange indeed. To charge an author with *inconſiſtencies*, becauſe he oppoſes him, is ſurely arrogating to himſelf too much. He ought to know that Jonah was one of the oldeſt prophets, whoſe writings have been tranſmitted; and that the world, particularly that part of which Mr. Y—— ſpeaks has, ſince that time, ſuffered wonderful changes.—That many parts, that now wear an inhoſpitable appearance, and may, and are, dangerous for travellers to approach, were then the ſeats of empire. I will here ſtate the rout Jonah muſt have taken to Nineveh, according to my ſuggeſtion; namely, ſuppoſing him to be caſt on the ſhore of the Euxine ſea: Not through a deſart and inhoſpitable country; but through one probably as civilized as any in the world. (It is partly indeed at this time, through the ravages of war, and changes of government and inhabitants; comparatively uncul-

tivated, though ſtill rich in ſoil and produce.) His way would lie through Cappadocia, and Charran, or Haran, noted for the ſojourn of Abraham. Through part of this country the race of men paſſed from Ararat in Armenia, where the ark reſted; towards the ſources and banks of the Tigris and Euphrates; whence it may be concluded, that its original inhabitants, after the flood, were of the moſt *civilized*. In the time of Abraham, it was probably an hoſpitable country. We know that ſeveral opulent and renowned kingdoms were ſituated on the ſhores of the Euxine. In the time of Jonah, no doubt can be entertained of its civilization, as it was part of, or contiguous to, the ſplendid Aſſyrian empire. If this will not ſuffice, I ſhall quote no more; on this I reſt the truth of my obſervations: nevertheleſs, ſhall ever be open to conviction—prove that I am in error, and I will gladly forego my opinion.

But, before I cloſe my letter, I muſt advert to my opponent's animadverſions; he obſerves, that if the paſſage be miſ-tranſlated it ought to be altered or corrected, and ſeems to intimate that I am ſo fond of what my fathers have written, that I cannot bear the thoughts of alteration. Surely, he could never have read my former epiſtle, or he would never have entertained ſuch a notion.—I there obſerve, that I am as ready as any man to admit alteration; if truth is to be obtained thereby.

Mr.

Mr. Y—— aſks what I mean by *Chance?* To which I anſwer, that I mean in the caſe before us, the happening of an event, without any particular or ſpecial direction of God, but only by the general ordinary courſe of nature's operations. If my works are to be burnt, they ſhall not be burnt for want of truth, as far as I have the power of inveſtigation.—It is the truth, and that only I have in contemplation. Jonah's hiſtory has been the ſport of many; but I am happy in obſerving, the more ſtrict the ſcrutiny, the more clear the truth is apparent.—I ſincerely thank Mr. Y——, for wiſhing me more wiſdom; it is a jewel of ineſtimable value, a gift, above all others worthy of human nature. *True wiſdom* cometh from *above*, therefore the more we increaſe in that knowledge, the nearer we are allied to that Being in whom every ſincere Chriſtian puts his truſt. If I want *wiſdom*, Mr. Y——, in the caſe before us, really wants *underſtanding*. Therefore the beſt prayer I can offer up, is, that God of his infinite mercy will enlighten both our underſtandings with the aſſiſtance of his holy ſpirit, in the knowledge and love of his Son Chriſt Jeſus, our bleſſed Redeemer: We ſhall then be, inſtead of opponents, doubtleſs, joint ſupporters of the Goſpel truths.

Adieu,

S. S.

Auguſt 10, 1797.

In Errata, for 1787 read 1784. Fidler

REMARKABLE DELIVERANCE.

Extracted from a Letter, of Richard Clegg, to his Son.

Philadephia Nov. 25, 178[illegible]

MY VERY DEAR SON JOHN,

THE chief deſign of this is to inform thee, that we arrived in this city fourteen days ago; but can ſay nothing about our proſpects till I ſee farther: only that I expect things will turn out by and by to my ſatisfaction. We were fourteen weeks in our paſſage from London-Derry, which we left on the 5th of Auguſt, in the ſhip Mary, captain Archibald Stevenſon. Our paſſage was long; through contrary winds, ſtorms, calms, and currents, we ſuffered very great hardſhips; but neither thy brother nor I, ever yet knew any thing of ſea ſickneſs, not for a minute: we were thirty days or thereabout on the ſcanty allowance of an ounce of bread, and a pint of water for a day, and had we been a week longer moſt of us; in all amounting to near five hundred perſons; muſt have periſhed for want. On the 25th of October, Richard being poorly, was ſeized with a dizzineſs in his head, as he was at the chains to eaſe himſelf, and fell into the ſea; when he came up he thought it was a dream, till he was convinced of the real ſituation he was in; he had then to throw himſelf on his back, while he buttoned up his breeches to ſwim. And the captain being informed of it, tried twice to put the

Life of E W sets it in 1783.

the ſhip about, to no purpoſe; he tried the third time; and the wind at that inſtant changing three points in our favour; the ſhip wore, upon which he ſaid that it was God's doing and not his: by this time we had left Richard behind, about a quarter of a mile, who ſwam high, chiefly on his back, the ſea running too high for him to ſwim on his belly, without being drowned. We got him back in about half an hour from the time of his falling in; when he was ſpent, and muſt have ſunk within a few minutes, having been obliged to ſwallow about a gallon of ſalt water. I hardly knew whether to rejoice or mourn at his being recovered; we were about ſix hundred miles from land, and had no proſpect but the diſmal expectation of ſeeing one another die of hunger: but ſo it pleaſed God to command the ſame wind which changed to ſave his life, to blow freſh and fair for us from that time, which was Saturday, till the Thurſday following; when we made to the Cape of Delaware, then the wind fell contrary again, ſo we were beat on and off, till the Tueſday following we got into the river. Thus we had a remarkable inſtance of the direct interpoſition of God in his mercy to ſave us all, and that in a manner which affected us two in an eminent degree. I had preached to the ſhip's company in favourable weather, on a Lord's day ſeveral times; ſome mocked and were very profane, though all behind the back, as the captain deſired

fired worſhip: but the afflictions we ſuffered, and at laſt ſaving my ſon, and the change of the wind, ſeemed to have almoſt univerſal affect, which I did my beſt to improve in making a true impreſſion on their minds; how the final effect may be God only knows; but we give him thanks.

LETTER FROM A METHODIST.

SIR,

A FRIEND of mine informed me a few days ago, that you were publiſhing a periodical work, which would contain a variety of valuable matter, but was intended principally as a vehicle to convey and ſpread the knowledge of thoſe doctrines which you ſuppoſe are contained in the Scriptures, but are little attended to by the generality of the Chriſtian world; namely, the final and complete reſtoration of (at leaſt) all men, from all ſin and from conſequent puniſhment.

Believing you to be a gentleman of the greateſt candour, I cannot perſuade myſelf you will think unfavourably of my taking the liberty to mention a few thoughts that have occured to my own mind, and a few obſervations, I have made; eſpecially as I am not inimical to a work of this nature, though I ſtand in a different connection.—You will, I think, Sir, agree

agree with me in acknowledging, there is a great aptneſs in the human mind to expect, that other people will draw the ſame concluſions (at leaſt in a general way) as we ourſelves do, from almoſt every circumſtance that occurs. I remember when theſe doctrines were firſt propoſed to me, by a very valuable friend, my whole nature ſhuddered, conceiving them to be not only extremely erroneous; but likewiſe having a moſt pernicious tendency. My mind, as it had been made up for many years, informed me, it was ſo contrary to direct declarations of Scripture; and if cordially believed, would effectually take off the edge of all pious exertion; that I began to be exceedingly ſurpriſed that my friend could have adopted ſuch ſentiments, as I believed him to be a very ſenſible and Chriſtian man; had he been a ſtranger to me, it is poſſible I might have ſcarce given theſe new opinions another turn in my mind, as I judged I could bring a hoſt of divine evidence to prove the contrary. If I then, agreeably to what has been hinted before, judge of other perſons' feelings by my own; I ſhould naturally conclude, that a great many profeſſing Chriſtians, will at firſt view of the title page, reject it, with what they ſuppoſe pious caution, without looking into the body of the work. I beg to be underſtood here, that I am not raiſing this as an objection to the publication, for there are certainly a conſiderable number of religious people at the preſent day, that may be ſaid to be impartial enquirers after Truth;

Truth; and theſe will feel rather a deſire to ſee what can be ſaid upon ſuch a ſubject. It is for the ſake of theſe principally, that I wiſh to ſee the univerſal ſcheme ſo introduced, as ſhall be the leaſt objectional, and the moſt convincing. Perhaps in order to this it would be well, if ſome conſiderable attention be paid to make it as practical as poſſible. I cannot but be of opinion, notwithſtanding there is ſo much reaſon to lament the little grace of many, that bear the Chriſtian name; that practical religion will always recommends itſelf to every man's conſcience in the ſight of God: and I believe you will readily allow, if doctrines are not made ſubſervient to the great ends of chriſtianity, that is, to make people better; their introduction into the world might be like any other novelty, diverting for a ſeaſon, but will be no ſource of conſolation in times of affliction, and at the cloſe of life (which are the times when conſolation is moſt needful), any farther than they have had a practical influence upon our lives and converſations. A caſe occurs to my mind that exemplifies my meaning;—I knew a man that had entered ſo deeply into the univerſal ſentiments; that to my aſtoniſhment, he had at his tongue's end, all the arguments that are advanced in the Dialogues, in ſupport of it, and would reaſon with the greateſt facility upon the ſubject, let it be taken up in whatever ſhape it might; yet if the tree is to be known by its fruits, that perſon had no more experimental religion

religion, than the horſe that uſed to draw him about the country for recreation, every fair weather Sunday. In ſhort, I never knew a man that ſo exemplified Dr. Young's meaning in thoſe words, "the diſpute about religion, and the practice of it ſeldom go together." A great number of minds will be pleaſed with ſomething that is new to them, and if it carries an air of plauſibility, they dive into it with extreme avidity; and if ſuch perſons are not much on their guard, they will inſenſibly ſpend the ſtrength of their underſtandings upon ſhadows, and attend too little to the ſubſtance. I think you will eaſily agree that the beſt concerted ſchemes or opinions, are very little elſe than ſhadows, when compared to the more weighty matters of the law. But there is an obſervation I have made, which I particularly wiſh to mention as a matter of conſiderable moment, which is, that ſome injudicious perſons, through an over fondneſs for, and zeal to propagate the ſentiments in queſtion, have been ſo extremely unguarded in their converſations upon that topic, that a ſtranger might conclude they meant to inſinuate, there was no puniſhment at all after the preſent life; or that the puniſhment was trivial, or of an inconſiderable duration. On this ground there is danger of increaſing licentiouſneſs. Far be it, however, from me, Sir, from thinking that Mr. Wincheſter, or yourſelf, have given any real occaſion for ſuch an uſe to be made of the overflowing, ſuperabounding grace of God;

God; for I am perſuaded, you have fully explained yourſelves upon the ſubject to every enquiring mind that will be at the pains to inveſtigate it. But ſtill (forgive me, Sir, if) I ſay it is neceſſary to dwell occaſionally upon all the truths of God, with all the energy that the truths of God demand: and though I have no objection to the application of certain phraſes in the Bible, which is particularly given in the Dialogues; yet I muſt be of opinion that thoſe ſtriking paſſages, ſuch as, "Theſe ſhall go away into everlaſting puniſhment." And, "their worm dieth not, and the fire is not quenched," mean ſomething very tremendous; and being equally the truths of God, ſhould ſometimes be dwelt upon with pathos and ſolemnity. Not that I wiſh by any means, the awful expreſſions of "Hell" and "Damnation," ſhould be familiariſed to the ears of an auditory, yet their occaſional preſence, both in the pulpit and the preſs has had, and I truſt will continue to have, in conjunction with the reſt of divine truth, a moſt bleſſed tendency.—Indeed, if there is any time more than another, when it is neceſſary to enforce the whole truths of the Bible, perhaps it is the preſent; when men under the banner of infidelity, are uſing all the arts that ſophiſtry can invent, to lay low, even in the duſt, that precious word which has been providentially handed down from generation to generation, from its original

ginal authors, and upon the truths of which, we build our hopes of eternal felicity.

But it may be there is no need of theſe hints and obſervations, and I have treſpaſſed a good deal upon your time and patience, ſhall therefore conclude, by ſubſcribing myſelf your affectionate brother in Chriſt, and a lover of all the truths of religion.

A METHODIST.

Feb. 2, 1797.

Impreſſed as we are, with the ſenſe of the *truth*, and *importance* of the Univerſal Doctine, we can but be concerned for its ſucceſs. It is therefore with much pain that we hear of its abuſe, even in any ſingle inſtance, but we believe ſuch inſtances are very few. We heartily recommend it to all our friends to enter into the ſpirit of the doctrine; they will then dwell in *love* and walk in *love* and bring forth all the fruits of *love*. We ſincerely thank our correſpondent, for his caution.—*Editor.*

REMARK ON Mr. HUNTINGDON's *EVERLASTING TASK.*

Dear Sir,

A FEW days ſince a friend of mine put into my hand a pamphlet, entitled, "Advocates for Devils refuted, and their hope of the damned demoliſhed, or an everlaſting taſk for Wincheſter, and all his confederates, by Willian Huntingdon, S. S.—

The

The former part of the title page I could underſtand pretty well, knowing from what ſource it ſprang; but muſt confeſs I did not immediately comprehend his abbreviation of S. S. but reflecting a moment, and comparing it with the reſt, I concluded it muſt mean *ſlave to ſlander!*

The intention of my friend was, by this pamphlet, to reclaim me from the dangerous error of embracing the doctrine of God's univerſal and efficacious love; but my friend has unfortunately miſſed his aim in doing it, and has more than ever confirmed me in it, by the futile attempts of this champion for diſpute. And leſt my ſilence on the ſubject ſhould in any manner ſeem to countenance a work ſo replete with ignorance and malice! I have (for want of more time) crudely given you my ideas on this performance; at the ſame time beg leave to obſerve, that I think a work ſo contemptible is totally unworthy of *your* notice, any further than an application of the old proverb "Let envy alone, it will 'puniſh itſelf.'

This pious author, after having invidiouſly claſſed Mr. Wincheſter with devils (in the 7th page of his preface) and with the ſame intolerant ſpirit aſſerted, 'that he has entered into a ſolemn league and cove-'nant with them, and bound himſelf up in the gall 'of bitterneſs and bond of iniquity with devils,' goes on impiouſly to limit and reſtrain the love of God, by ſaying, 'Nor does the love of God, as de-

'ſcribed

'ſcribed by Moſes, extend itſelf to all intelligences 'like that of Mr. *Wincheſter*,' by which it is eaſy to diſcover, that this man would willingly bring down the infinite and incomprehenſible love of God, to a level with his own narrow, contracted, and envious mind! He then proceeds to ſay, that 'God's 'love does not extend to devils, nor yet to the wick-'ed who are dead, nor to all mankind living,' but in the next page he forgets what was ſaid before, and unhappily contradicts himſelf, by ſaying that 'God 'has extended his love to ſtrangers,' (meaning the non-elect) 'in giving them food and raiment:' but what a horrid and impious reflection is this on the all bountiful God? to ſuppoſe that he created any intelligent creatures only to give them food and raiment in time, and afterwards conſign them over to wrath and vengeance to all eternity! ! ! It makes me ſhudder at a thought ſo horrid! and ſo unworthy of that God whoſe name and nature are Love; and who has declared that all things are, and were created for his pleaſure. He then aſks 'What right 'has Mr. *Wincheſter* to expect, or call for the love 'and meekneſs of Chriſt? did Chriſt in his day ex-'erciſe meekneſs to ſuch enemies to him as Mr. 'Wincheſter?' Surely this man muſt have known but little of the character of the Saviour of men, to aſk ſuch a ſilly queſtion; for almoſt every child would inſtruct him better, and inform him that Jeſus Chriſt prayed for his enemies, his greateſt enemies! even

his murderers! and ſaid, Father, forgive them, for they know not what they do! This ſhews how far virulence and party ſpirit may carry a man, ſo as even to obſcure the plaineſt truths in the Bible. After a few more ſuch coarſe and unchriſtian expreſſions, our author acknowledges that 'he has not 'gone through what Mr. Wincheſter has written on 'the ſubject; but finds a Mr. Maſon has done it, 'whoſe book he believes is juſt out,' this is certainly the wiſeſt part of the author's work, and if he had entirely left the work to Mr. Maſon, he would have been wiſer ſtill; but it happens unfortunately for Mr. Maſon (as well as for this author who wiſhes to ride behind him) that his book is now nearly ſunk into oblivion, while the publications of Mr. Wincheſter are a monument that will record his name and memory to the lateſt generations. Our author proceeds to obſerve 'that it is eaſy for a man to ſit 'down and quote from Scripture a thouſand texts, 'and ſay all theſe favour a notion; but it is another 'thing to bring one plain text, which, in its literal, 'grammatical, and received ſenſe, proves it.' This I ſuppoſe he knows by experience, for I know no author more ready to apply Scripture; but I muſt at the ſame time confeſs, that I know of none that, in the application, abuſes it more; but this argument ſeems the more extraordinary and out of joint, when we recollect that Mr. Wincheſter, above all the writers on the Holy Scriptures, has endeavoured to explain

explain them literally; and Mr. Huntington, above all men, has endeavoured to obſcure the ſenſe, by lugging them in head and ſhoulders (if I may uſe his own language) to anſwer the chimerical notions of his own brains; which we cannot but deprecate, when we ſee in what manner he has in his ſelf ſufficiency mangled and diſtorted the ſacred Scriptures! Surely if any man has abuſed the gift of memory (I will not ſay underſtanding) it is this vain conceited man: I could wiſh him to learn more candour, and humility, and then he will learn more of the character of the Lord Jeſus Chriſt. He next obſerves, and that very juſtly too, 'that Mr. Winchester has adopted this method in order to deter men from anſwering him! for to reinſtate ſuch a multitude of texts in their own proper light, and to refute all his arguments drawn from them, would fill a quarto volume!' here our author forgets himſelf, and pays Mr. Wincheſter the compliment he juſtly deſerves; indeed, I do not know that a higher encomium can be paſſed upon him; it makes good the old adage, that truth will at ſometimes come out; but it is a pity that he does not long poſſeſs this candour; but relaxes again into his own ſplenetic humour, and endeavours to tear the laurels from the brow on which he had but juſt placed them, by ſaying, 'Mr. Wincheſter was aware of this, and he may thank Satan for his counſel,' one would ſuppoſe that he muſt have a great reſpect for the devil,

to transfer on his brow, the wreath he had ſo lately placed on that of Mr. Winchester: He afterwards ſays, 'I am willing to meet him upon Scripture 'grounds;' but, in the whole of his book, he has never been at the pains to reinſtate *one* text out of the *thouſand* in its own proper light (as he calls it) but has very judiciouſly avoided going into the knotty buſineſs, and ſubſtituted a plan better calculated to amuſe his own devotees and eaſe himſelf of the taſk, by drumming continually upon a paſſage of Scripture, that ſeems to have as much to do with the ſubject, as Mr. Huntington has with charity! The words are theſe, Iſaiah xxxviii. 18. 'They that 'go down into the pit, cannot hope for thy truth.' The paſſage literally, and without any doubt, means that the knowledge of God's truth cannot be obtained in the Grave; as the context explains it: and whoever will be at the pains to read the paſſage in its connexion, with any attention, can hardly miſtake the meaning; and how this man can ſo egregiouſly pervert the plain word of God, is marvellous! In reading over his book, it ſuggeſted the idea of a cuckoo clock, for at the end of almoſt every ſentence, the text brings up the rear; and in the courſe of the book, it is made ſubſervient to upwards of fifty different interpretations, not one of which has any relation to the ſenſe in which is ſtands; and at the end of his philippics is a maſterpiece, which clearly manifeſts marks of inſanity, or blaſphemy!

for

for he there arrogates Deity, by pretending to diſcern the thoughts of the heart and the conſcience of other men; for he aſſerts 'it is denied by Mr. Win-' cheſter's conſcience;' he then, after beſtowing one handſome compliment more on Mr. Winchester, by politely calling him the 'worſt of liars,' ſums-up the whole by his own fiat, and adding ſomething of his own to ſtrengthen the word of God, leſt it ſhould not be ſufficient to carry his point. He concludes by ſaying that, 'they that go down to the 'pit, *muſt not, ſhall not; yea,*' cannot hope for truth!

Quere, whether if this man had continued in his firſt occupation in life, he would not have been a more uſeful member of ſociety?

R. W.

QUESTIONS TO THE CALVINISTS.

SIR,

IN my laſt letter I took the liberty to propoſe two queſtions to the good people of the Calviniſt perſuaſion, and at the ſame time hinted that want of room *only* prevented others. By your good leave I will now reſume the ſubject, by propoſing to them the following:—If the Doctrines of God's unchangeable, univerſal, efficacious love; and the final happy Reſtoration of All Things by Jeſus Chriſt, be not true ſcriptual Doctrines; why have they not been refuted? If they ſhould ſay, they have been written

written againſt again and again: my anſwer is, I know it. I have ſeen the zealous, but (not to ſay worſe) miſtaken, wild effuſions of ſeveral pens.—I ſay miſtaken; becauſe they ſeem totally ignorant of the doctrines they wiſh to oppoſe; and wild, becauſe their ſhafts fly at random: and do not meet the queſtion on the fair broad ſcriptural ground on which it appears to me to be firmly eſtabliſhed. But this is not all, I have heard theſe doctrines decried from the pulpit, as abſurd, ridiculous, and fooliſh: and ſuch ſhocking motives aſcribed to the profeſſors of them, as would, if true, prove that they have neither honeſty nor integrity before God or man. Some, by way of ridicule call them *new lights*; yet with the ſame truth, affirm them to be hereſies of the third century.

Alas! Sir, I am not able to diſcover any other reaſon for all this uncharitableneſs, this ſpirit of bitterneſs, than that thoſe doctrines do not accord with the popular ſyſtems, at preſent eſtabliſhed in the profeſſing world. A poor, poor reaſon indeed, while no two of thoſe ſyſtems can poſſibly agree in ſome of the moſt important articles of their well compoſed creeds. The Apoſtle ſays, If the trumpet give an uncertain ſound, who ſhall prepare to battle? But theſe good people ſeem quite content with their various opinions, and ſeem only afraid, leſt any one ſhould attempt to harmonize, the preſent jarring ſounds of the Goſpel trumpet.

But,

But, Sir, if calumny had been argument, and declamation, refutation; where had been Chriſtianity itſelf? What horrid falſhoods did the heathen invent againſt that pure ſyſtem of divine love? And what dreadful crimes did they accuſe its profeſſors of, when they met to celebrate one of its moſt ſacred inſtitutions? And when a diſcovery of the abominable corruptions of the popiſh church, forced many to forſake their communion, and to proteſt againſt her abuſes; how were the floodgates of calumny opened upon them? What ſchemes, what ſtratagems were deviſed to deſtroy both them, and their doctrines! Yet truth prevailed and ſhall prevail. Your memory, or reading will furniſh you with other (leſs horrible indeed, but) ſimilar attempts, on ſimilar occaſions, but all ſpring from the ſame root; namely, bigotry to ſyſtems eſtabliſhed by human wiſdom, ſuperſtition, force or fraud; let thoſe *who can* diſprove it.

I will now mention a few things (out of many) which the enemies of theſe doctrines *muſt do*, before they will be able to overthrow them, each of which, I think, they will find to be more than an herculean labour.

1ſt. They muſt prove that God never did love the whole of his rational creatures; or, that an awful change has taken place in the divine mind, reſpecting an infinite number of them.

2dly. That the firſt promiſe to fallen man, ought to be the reverſe of what it is.

3dly. That

3dly. That the promiſes to Abraham, Iſaac, and Jacob, ſhall never be fulfilled.

4thly. That the gracious promiſes, and prophecies made to, and given, reſpecting the happy reſtoration of Sodom and other cities, and nations (who were utterly deſtroyed for their horrid ſins) ſhall never be verified.

5thly. That the holy angels were miſtaken, when at our Saviour's birth, they proclaimed, glad tidings of great joy unto *all people.*

6thly. That the ſacrifice of Chriſt was not propitiatory for the ſins of the *whole world,* and that he taſted *not* death *for every man*; whatever the Scriptures may aſſert to the contrary.

7thly. That the Son of God was manifeſted to deſtroy the works of Satan, *in part only.*

8thly. That the *whole creation* ſhall *not* be deliver- from the bondage of corruption; nor will Chriſt reconcile *all things* to the Father, whether of heaven, or earth, as the Scriptures teſtify.

9thly. That God the Father will never gather together in one, *all things in Chriſt,* both which are in heaven, and which are on earth; but the choſen few, the firſt fruits only.

10thly. That although our bleſſed Saviour enjoins us to love our enemies, bleſs them that curſe us, do good to them that hate us, and pray for them that deſpitefully uſe us, and perſecute us; that we may

may be the children of God, and perfect even as our heavenly Father is perfect; yet that the Father of mercies, the God of all grace and truth, the unfailing fountain of unſpeakable, inconceivable love, will never, never, never pardon his erring rebellious children, but puniſh them endleſsly, if they die ignorant of his will; not having done that, which they underſtood not, or wanted grace, or ability to perform!

There are many, many other things, which muſt be done before the doctrines in queſtion can be overthrown: for the preſent the above muſt ſuffice. That the bleſſed ſun of righteouſneſs may quickly ariſe, and by the bright beams of his effulgent glory, diſſipate all thoſe ſhades of darkneſs, which now do much obſcure the otherwiſe beautiful face of the Goſpel, is the prayer of,

Sir,

Yours, &c.

PHILEMON.

POETRY.

TO A YOUNG LADY, LATELY MARRIED.

DEAR Peggy, ſince the ſingle ſtate
You've left, and choſe yourſelf a mate;
Since metamorphos'd to a wife,
And bliſs, or woe, are your's for life:

A friendly muſe the way would ſhow,
To gain the bliſs and miſs the woe.
But, firſt of all, I muſt ſuppoſe
You have with due reflection choſe;
And this premis'd, I think you may,
Here find to married bliſs the way.
Small is the province of a wife,
And narrow is her ſhare of life;
Within that ſphere to move aright
Should be her principal delight.
To guide the houſe with prudent care,
And properly to ſpend and ſpare,
To make her huſband bleſs the day
He gave his liberty away.
To form the infant, tender mind,
Theſe are the taſks to wives aſſign'd.
Then never think domeſtic care
Beneath the notice of the fair,
But daily theſe affairs inſpect,
And ſee you loſe not by neglect:
Be frugal plenty round you ſeen,
And always keep the golden mean;
Be always clean, but ſeldom fine,
Plain in your neatneſs always ſhine.
If once fair Decency be fled,
Love ſoon deſerts the nuptial bed.
Not nice your houſe, but neat and clean,
In all let houſewifery be ſeen:
Some of your ſex miſtake in this,
Too anxious ſome, ſome too remiſs.
The early days of wedded life
Are oft o'ercaſt by childiſh ſtrife;
Then be it your peculiar care
To keep the ſeaſon bright and fair;

For

For then's the time, by gentle art,
To fix your empire in his heart.
With kind obliging carriage ſtrive
To keep the lamp of love alive.
To charm his reaſon dreſs your mind,
Till love ſhall be with friendſhip join'd.
Rais'd on that baſis t'will endure,
And from infringements be ſecure.
Be ſure you ne'er for power contend,
Nor try by tears to gain your end;
Some time the tears which cloud your eyes
From pride and obſtinacy riſe.
Heaven gave the man ſuperior ſway,
Then Heaven at once and him obey.
Let ſullen frowns your brow n.e'er cloud,
Be always cheerful but not loud;
Let trifles never diſcompoſe
Your features, temper, or repoſe;
Abroad for happineſs ne'er roam,
True happineſs reſides at home.
Still make your partner eaſy there,
Man finds abroad ſufficient care.
If every thing at home be right,
He'll always enter with delight:
Your converſe he'll prefer to all
Thoſe cheats the world does pleaſure call
With cheerful chat his cares beguile,
And always meet him with a ſmile.
Should paſſion e'er his ſoul deform,
Serenely meet the ſtorming ſtorm:
Never in wordy war engage,
Nor never meet his rage with rage;

With

With all your ſex's ſoft'ning art,
Recall ſoft reaſon to his heart:
Thus calm the tempeſt in his breaſt,
And ſweetly ſoothe his ſoul to reſt.
Be ſure you ne'er arraign his ſenſe,
Few huſbands pardon that offence:
'Twill diſcord raiſe, diſguſt it breeds,
And hatred certainly ſucceeds.
Then ſhun that rock you ſoon will rue,
Still think him wiſer of the two;
And though you otherwiſe believe,
Ne'er let him ſuch a thought perceive;
When care invades your partner's heart,
Bear you a ſympathizing part;
And humbly claim your ſhare of pain,
And half his trouble ſtill ſuſtain.
From riſing morn to ſetting night,
To pleaſe him be your chief delight;
Theſe rules obtained by a wife,
Will make her happy for her life.

ON A CLOCK.

I LABOUR here with all my might,
To tell the hours of day and night,
So therefore warning take by me,
And ſerve thy God as I ſerve thee.

THE
UNIVERSALIST's MISCELLANY
FOR
NOVEMBER, 1797.

NATURAL HISTORY,

[*Continued from page* 434.]

HAVING proved that the deluge was univerſal; that there was water enough in the abyſs for that purpoſe; and ſhewn the ſufficiency of natural agents, under divine direction, to perform that great work: we go on to notice the return of the waters to their proper receptacle again.

Several good Hebrecians, particularly *Catcott* and *Hutchingſon*, ſuppoſe that at the deluge, the ſubſtance of the earth was reduced to its original choatic ſtate. As a proof of which they obſerve, that the word *Irebu*; which we render *prevail*; denotes *power, ſtrength*, and ſignifies, *to get the better of, to ſubdue.* And Moſes mentions this word three times Gen. vi. 18, 19, 24. They contend therefore that by the waters *prevailing*, we are to underſtand, *the total ſubduing, or diſſolution of the earth by the waters.* Indeed from what has been already obſerved of the power of the

airs, this ſeems reaſonable enough; for as Moſes aſſures us, *the paſſages of the airs were opened.* That is the crevices and fiſſures of the earth; by which the airs paſs to and fro from the ſurface to the abyſs, and vice verſa; were enlarged and expanded: the airs ruſhing in at ſome places, and the waters ruſhing out at others, by this means the ſhell of the earth muſt be greatly broken, and its texture looſened and diſſolved. Beſide which, it ſeems impoſſible to account for the vaſt quantity of animal, and ſometimes even vegetable, productions, which are found at great depths in the earth, and even in the heart of the moſt ſolid rocks; without ſuppoſing that the earth was in a *fluid* ſtate during the deluge. Indeed the ſhells which are found both on the ſurface, and in the bowels of the earth, were for a long time conſidered by Naturaliſts, as mere productions of the earth; and not as the relicks of animals. As we find that ſpars, ſaid they, always ſhoot into peculiar ſhapes, ſo theſe ſeeming ſnails, cockles, and muſcle ſhells, are only ſportive forms that nature aſſumes amongſt others of its mineral varieties: they have the ſhape of fiſh, indeed, but they have always been terreſtrial ſubſtances. See Lowth's Abridgment of Philoſophical Tranſactions, vol. ii. p. 426.

With this ſolution mankind were for a long time content, but, upon cloſer enquiry, they were obliged to alter their opinion. It was found that theſe ſhells had, in every reſpect, the properties of animal and

not

not of mineral nature. They are found exactly of the ſame weight with their fellow ſhells upon ſhore. They anſwered all the chymical trials in the ſame manner as ſea ſhells do. Their parts, when diſſolved, had the ſame appearance to view, the ſame ſmell and taſte. They had the ſame effects in medicine when inwardly adminiſtered; and, in a word, were ſo exactly conformable to marine bodies, that they had all the accidental concretions growing to them, (ſuch as pearls, corals, and ſmaller ſhells) which are found in ſhells juſt gathered on ſhore. They are therefore without diſpute, animal ſubſtances; but how they came to be diſperſed through almoſt every ſtratum of earth, even to the greateſt depths which we are acquainted with; and even in the heart of ſolid rocks; cannot be accounted for, but by admitting, that the earth at the flood loſt the coherence of its parts, and was *diſſolved*. It will be eaſy for us then to account for the appearances above-mentioned, for as during the time of the deluge, there muſt be a vaſt collection of animal and vegetable ſubſtances promiſcuouſly ſwimming about, and mixing with the diſſolved earth; ſo when the waters ſubſided, and the ſhell of the earth was reformed, theſe ſubſtances would neceſſarily be found in the ſituations, in which we now ſee them.

We apprehend that the ſame agents (the light and air) were made uſe of in reſtoring the earth after the deluge, which the Almighty had brought into

action, in its firſt formation, for Moſes ſays, "God made a wind (Ruàh, the Spirit) to paſs over the earth, and the waters were aſſwaged." The ſame word here tranſlated wind, is tranſlated ſpirit, Gen. i. 2. "And the Spirit of God moved upon the face of the waters." And as the motion then raiſed in the air, by the immediate power of God, was the chief cauſe of bringing the earth out of its chaotic ſtate, into order and regularity, ſo the ſame agent is here employed to reſtore it to order, after its diſſolution by the deluge, and of courſe the ſame effects followed. The waters were before, increaſing; but now they were aſſwaged, and prevented from extending their orb, by the paſſing of the wind over them. The wind, or air, had before acted *through* the earth, *and by its impulſe broke open the fountains of the great deep, and opened the paſſages of the air*; but it was now made to act in its uſual way of preſſing upon the ſurface.

"And the fountains of the deep, and the paſſages of the airs were ſtopped, and the rain from heaven was reſtrained." This was no more than a conſequence of ſetting the powers of nature to work, as at the firſt. The earth had been diſſolved, and the various parts of it floating with great irregularity in the waters; but as ſoon as the natural agents, the light and air, began to operate, and expand within and without the earth, then the ſame effects followed as at the creation, viz. a diviſion was made between,

the

the waters, and the ſolid parts of the earth were driven together into a cruſt or ſhell again, thus the fountains of the great deep were ſtopped, the paſſages of the airs through the ſtrata of the earth were cloſed, and even the vapours for rain were prevented from riſing. The ſhell of the earth having been thus conſolidated and formed anew, did not, and indeed could not, remain long whole and entire. For as the *expanſe* or firmament had now received its full power of acting, the *light* which penetrates all terreſtrial bodies, would ſoon make its way through the waters on the ſurface, and through the ſhell of the earth itſelf to the comparatively thinner air at the center, and cauſe there a rarefaction, and ſo increaſe the force of the inward expanſe, which by this means would act more ſtrongly againſt the concave part of the ſhell of the earth, and by continuing to exert and extend its power on all ſides from the center, would by degrees make ſmall cracks and crevices in the ſhell, which at laſt would become great chaſms by which the inward airs would ruſh out to the ſurface, and the waters which as yet covered the earth, would flow into the abyſs. Hence Moſes tells us, that "the waters *returned* from off the earth continually." They returned again to the great ſtorehouſe, from whence the Creator had brought them forth, to puniſh the wicked inhabitants of the earth for their tranſgreſſions. New inlets and apertures into the abyſs were made by the expanſion of the internal airs or firmament, "and

the waters returned from off the earth continually," or as the margin reads it, "in going and returning," in flowing backwards and forwards, and fluctuating here and there; for as the airs began to aſcend before the waters could begin to deſcend, they would of courſe impede, and in part drive back the waters, and ſo cauſe a fluctuating or reverberating motion in them; and by this means alſo the waters would be prevented from ruſhing down too faſt, and thereby tearing the ſhell of the earth too much.

This proceſs of the airs going out, and the waters going into the abyſs, continued till the waters were collected together, and the earth appeared in the form of iſlands and continents, probably nearly as we now ſee it: allowing only for the alterations that have been ſince made by partial floods, ſtorms, earthquakes, ſubterranean fires, &c. many of which we ſhall notice in our future progreſs.

And now we will venture to aſk our readers, whether the Moſaic account of the deluge is not in itſelf, rational and philoſophical? Whether the appearances in our globe, both on its ſurface, and in its interior parts, do not ſtrongly indicate ſuch a cataſtrophe, as Moſes deſcribes?

Whether ſuch philoſophers as deride the Scripture, and truſt to their own conjectures in their reſearches into nature; are juſtly eſteemed for wiſdom? Or rather, whether, profeſſing themſelves to be wiſe, they are not become fools by leaving the only

only book, which can rationally account for the preſent ſtate of our globe, and bewildering themſelves in the regions of imagination?

(To be continued.)

DEFENCE OF MOSES.

(Continued from page 425.)

IT is commonly objected to the Moſaic law, that its great intention was to enrich, and give power to the *Prieſthood.* But this remark evidently comes from very inattentive readers of the Bible. We deny not that ſome modern eſtabliſhments are calculated more for the emolument of the prieſt, than the good of the people; but we apprehend this cannot be juſtly affirmed of the Jewiſh law. For,

4. Though Moſes tells us, that the prieſts of Egypt had land; which was held ſo ſacred, that Pharoah did not take it, when in the days of the famine he became landholder of all Egypt; yet he gave no portion of land to the prieſtly tribe, as he did to the other tribes of Iſrael. On the contrary, though their males were twenty-two thouſand, and their females conſequently as many; they had only certain cities with a few adjoining fields, for their inheritance. Did not Moſes know, that the poſſeſſion of land always gives power in a nation? And had not the Levites as good a claim to an adequate part of landed property, as any other tribe? If the

Jewiſh lawgiver meant to give permanent power to the Prieſthood, he blundered ſadly in his method of accompliſhing it. But it will be remembered that there were tythes for their ſupport alſo; granted; but were tythes of a permanent nature? Did not Moſes foretell the defection of his nation from the worſhip of Jehovah? And when they became idolatrous, the law of tythes was neglected, as well as other laws, and the Levites were reduced to diſtreſs; the Prophets often complain of this; yet did Moſes in the full view of this, inſtitute a law which deprived the whole Prieſthood of landed property. It appears then the Prieſthood of Moſes, was inſtituted for benevolent purpoſes, and not as a tool of ſtate to enſlave the people. Infidelity ought to bluſh therefore at the above charge. In the New Teſtament, there is no law of tythes, nor any fixed method of ſupport for the public miniſtry; but there is a general law, founded upon equity, which runs thus; thoſe who preach the Goſpel, ſhould live by the Goſpel!

5. There is a general ſpirit of mercy running through the whole of the inſtitutions of Moſes. The poor, the ſtranger, the fatherleſs, and the widow, have particular reſpect paid to them, and even the cattle were regarded with compaſſion. "The ſeventh "year, thou ſhall let the land reſt, and lie ſtill; "that the poor of thy people may eat, and what they "leave, the beaſts of the field ſhall eat. In like "manner thou ſhalt deal with thy vineyard, and "with

"with thy olive-yard." Exod. xxiii. 11. And again, "If there be among you a poor man of one of thy "brethren, within any of thy gates, in thy land "which the Lord thy God giveth thee, thou ſhalt "not harden thy heart, nor ſhut thy hand from thy "poor brother: but thou ſhalt open thine hand "wide unto him, and ſhalt ſurely lend him ſuf-"ficient for his need, in that which he wanteth. "Beware that there be not a thought in thy wicked "heart, ſaying, the ſeventh year, the year of releaſe "is at hand; and thine eye be evil againſt thy poor "brother, and thou giveſt him nought, and he cry "unto the Lord againſt thee, and it be ſin unto thee. "Thou ſhalt ſurely give him, and thine heart ſhalt "not be grieved when thou giveſt unto him: be-"cauſe that for this thing the Lord thy God ſhall "bleſs thee in all thy works, and in all that thou "putteſt thine hand unto." Deut. xv. 7, 10. How tenderly are the wants of the poor entered into, in theſe words? And how ſtrongly are their neceſſities repreſented? With no leſs affection, are the feelings of the ſtranger deſcribed. "And if a ſtranger ſo-"journ with you in your land, ye ſhall not vex him; "but the ſtranger that dwelleth with you, ſhall be "unto you as one born amongſt you, and thou ſhalt "love him as thyſelf, for ye were ſtrangers in the "land of Egypt. I am the Lord your God. And "ye know the heart of a ſtranger, ſeeing ye were "ſtrangers in the land of Egypt." Lev. xix. 33. and

Exod.

Exod. xxiii. 9. We are not only ſtricken with the equity; but alſo with the abounding compaſſion of theſe precepts, which is ſuch as clearly to ſhew that they came from the God of Love. The fatherleſs and the widow are alſo mentioned with the ſame tender care. "Ye ſhall not afflict any widow or fa-"therleſs child; if thou afflict them in any wiſe, and "they cry at all unto me: I will ſurely hear their "cry, and my wrath ſhall wax hot, and I will kill "you with the ſword, and your wives ſhall be wi-"dows, and your children fatherleſs." From all theſe precepts the general benevolence of the diſpenſation is evident, and the compaſſion of God is manifeſted. What ancient lawgiver, beſide Moſes; ever gave ſuch injunctions to his nation? Did the laws of Egypt, Greece, or Rome, afford any thing equal?

6. There were no barbarous puniſhments enjoined by the Moſaic code. Death was, indeed, in ſome caſes inflicted; particularly on the crime of adultery, which the modern refined nations of Europe have agreed to call a foible, or at moſt only a fault, not an enormity, and treat with lenity; while they hang a poor man for ſtealing a ſheep, though it be to ſatisfy his hunger. Cruel and heavy puniſhments have a tendency to degrade human nature itſelf, and to make life contemptible: and frequent public executions have the ſame unhappy effect upon mankind. Moſes inflicts ſimple death only on the worſt of crimes, he does not enact that, for crimes of ſtate, a man

man ſhould firſt pine for months in a dungeon, then have his hands and feet chopped off before the fatal ſtroke be ſtruck; or that his fleſh be torn off with red hot pincers, and then the wretch to be broken alive upon the wheel; or that he be hanged, and then while yet alive, his entrails drawn out, and his trembling heart expoſed on the point of the executioner's knife, and his mangled quarters exhibited on the walls or gates of ſome populous city, to annoy and terrify the living!—No, it was left to thoſe modern refined nations; who politely call Moſes a barbarian; to inſult and degrade human nature by acts of cruelty ſo horrible and diſguſting. If by the ſentence of the law any one was hanged, Moſes commanded that he ſhould be taken down and buried before ſun ſet; or if any incurred the more awful puniſhment of ſtoning to death, they were to be buried under a heap of ſtones, that mankind might not be inſulted with a view of the body of a malefactor putrifying above ground. In ſome caſes of leſs guilt the puniſhment was a pecuniary fine apportioned to the nature of the crime, and in caſe of inability to pay, ſervitude was enjoined, yet ſo as that the year of releaſe gave freedom to ſuch. In caſes of ſtill leſs guilt, the law of ſtripes took place, not at the liberty of the magiſtrate abſolutely, much leſs at the caprice of the beadle; for the law commanded that the ſtripes ſhould be inflicted in open court, and in the preſence of the magiſtrate; but the number

ber of ſtripes to the worſt offender of this claſs, was reſtricted, 'Forty ſtripes thou mayeſt give, and not 'exceed; leaſt if thou ſhouldeſt exceed, and beat 'him above theſe with many ſtripes; then, thy bro-'ther ſhould ſeem vile unto thee.' What beautiful and ſtriking diſtribution of juſtice is here ſeen! And how ſublimely tempered with mercy. Where are Solon, Lycurgus, and Numa, and the other great lawgivers of antiquity? They hide their diminiſhed heads before Moſes. They are not worthy to be mentioned the ſame day with him.

[*To be continued.*]

THE CONFESSION OF A FREE THINKER.

I WILL confeſs to you, that the majeſty of the Scriptures ſtrikes me with admiration, as the purity of the Goſpel hath its influence on my heart.

Peruſe the works of our philoſophers with all their pomp of diction; how mean, how contemptible are they, compared with the Scripture! Is it poſſible that a book, at once ſo ſimple and ſublime, ſhould be merely the work of man? Is it poſſible the ſacred perſonage, whoſe hiſtory it contains, ſhould be himſelf a mere man? Do we find that he aſſumed the tone of an enthuſiaſt or ambitious ſectary? What ſweetneſs, what purity in his manners? What an affecting graceſulneſs in his delivery? What ſublimity

limity in his maxims! What profound wiſdom in his diſcourſes! What preſence of mind, what ſubtilty, what truth in his replies! How great the command over his paſſions! Where is the man, where the philoſopher, who could ſo live, and ſo die, without weakneſs, and without oſtentation? When Plato deſcribed his imaginary good man loaded with all the ſhame of guilt, yet meriting the higheſt rewards of virtue, he deſcribes exactly the character of Jeſus Chriſt; the reſemblance was ſo ſtriking, that all the fathers perceived it. What prepoſſeſſion, what blindneſs muſt it be to compare the ſon of Sophroniſcus* to the ſon of Mary? What an infinite diſproportion there is between them? Socrates dying without pain or ignominy, eaſily ſupported his character to the laſt; and if his death, however eaſy, had not crowned his life, it might have been doubted whether Socrates, with all his wiſdom, was any thing more than a vain ſophiſt. He invented, it is ſaid, the theory of morals. Others, however, had before put them in practice; he had only to ſay, therefore, what they had done, and to reduce their examples to precepts. Ariſtides had been juſt before Socrates defined juſtice; Leonidas had given up his life for his country before Socrates declared patriotiſm to be a duty; the Spartans were a ſober people before Socrates recommended ſobriety; before he had even defined virtue,

* Socrates.

virtue, Greece abounded in virtuous men. But where could Jeſus learn, among his competitors, that pure and ſublime morality, of which he only hath given us both precept and example. The greateſt wiſdom was made known amidſt the moſt bigotted fanaticiſm, and the ſimplicity of the moſt heroic virtues did honour to the vileſt people on earth. The death of Socrates, peaceably philoſophiſing with his friends, appears the moſt agreeable that could be wiſhed for; that of Jeſus, expiring in the midſt of agonizing pains, abuſed, inſulted, and accuſed by a whole nation, is the moſt horrible that could be feared. Socrates, in receiving the cup of poiſon, bleſſed indeed the weeping executioner who adminiſtered it; but Jeſus, in the midſt of excrutiating tortures, prayed for his mercileſs tormentors. Yes, if the life and death of Socrates were thoſe of a ſage, the life and death of Jeſus are thoſe of a God. Shall we ſuppoſe the Evangelic Hiſtory a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the hiſtory of Socrates, which nobody preſumes to doubt, is not ſo well atteſted as that of Jeſus Chriſt. Such a ſuppoſition, in fact, only ſhifts the difficulty without obviating it. It is more inconceivable, that a number of perſons ſhould agree to write ſuch a hiſtory, than that one only ſhould furniſh the ſubject of it. The Jewiſh authors were incapable of the diction, and ſtrangers to the morality

morality contained in the Goſpel, the marks of whoſe truth are ſo ſtriking and inimitable, that the inventor would be a more aſtoniſhing character than the hero.

J. J. ROUSSEAU*.

LETTER TO THE EDITOR.

DEAR SIR,

HAVING for ſome years paſt been a believer in the glorious and divine doctrine of the Reſtitution of All Things, and my belief therein having been much ſtrengthened by receiving the Dialogues, and other valuable works of the late ineſtimable Mr. Wincheſter; it gave me no ſmall ſatisfaction to learn that the ſucceſſor of that indefatigable ſervant of God, had announced for publication, '*The Univer-*'*ſaliſt's Miſcellany*,' hoping thereby that the benevolent and God-like ſcheme of univerſal ſalvation, or the final reſtoration of all lapſed intelligences would become more generally known, and conſequently more generally believed. It is, therefore, with encreaſing and heartfelt pleaſure, that I perceive the work proſper in your hands, and although equally averſe to flattery, as to the uſe of unmeaning compliment, I cannot avoid congratulating you on the happy occa-

(* See his Letter to the Archbiſhop of Paris, Eng. Lond. 1763, 12mo. p. 63.)

ſion,

ſion, and adoring the mercy and goodneſs of our common Saviour in raiſing you up for the diſſemination of *his* truth, and the vindication of his much injured and long inſulted honor. It is true, that an advocate for this bleſſed doctrine, who had never been a diſciple of the old ſchool, or in other words who had never been the ſlave of a narrow ſyſtem, and the dupe of thoſe who teach "for doctrines the "the commandments of men," feeling his own ſoul expand with divine philanthropy, and encircling all his brethren of the human race in the arms of brotherly love and univerſal benevolence, might be ready to ſuppoſe a ſcheme, which has for its object the final emancipation of wretched man from ſin and all its dreadful and tremenduous conſequences, would meet but with few enemies, and require only univerſal notoriety to obtain univerſal belief—but alas! even in theſe latter times, in this enlightened age, as it is called, the contrary is but too evident. Prejudice is a lurking inſidious foe, and ſometimes requires more than the united forces of Scripture, of reaſon, of ſound argument, and common ſenſe to draw him from his ſtrong hold in the human breaſt. Prejudice is too frequently an unconquerable enemy, a powerful and wily monſter, and like the Næmean lion, demands the exertions of an herculean arm to cruſh him. I lately happened to meet with irreſiſtable proof of the power and ſad effects of prejudice, on an otherwiſe intelligent and enlightened mind—

Happening

Happening, a few months ago, to be in the company of an old gentleman of the Baptiſt denomination, who attended as a meſſenger from his church at the Baptiſt Aſſociation in this place, and obſerving him to be a perſon of pretty general information, very intelligent, and one who appeared to have the ultimate good of his fellow-creatures at heart; I ventured (ſuppoſing at leaſt it would have been good naturedly received) to introduce the ſubject of the Univerſal Reſtoration; but my old friend's mind became ſo much irritated thereat, and it ſtirred up ſuch an unholy war, and unchriſtian temper within him, that my own quiet, and the harmony of the company imperiouſly commanded me to put a ſtop to the altercation. But in the courſe of the ſhort debate, it was with extreme concern, that I heard my opponent vilify the good name, and traduce the character of our ſincerely lamented, and deſervedly reſpected friend, Mr. Wincheſter. I was much ſhocked at the diſcovery, that ſo much malevolence could reſide in the breaſt of a venerable and profeſſed follower of the benevolent friend of ſinners—yet when I recollected that the old gentleman was one of the higheſt order of Calviniſts, and that from his youth up he had been accuſtomed to view the ſcheme of ſalvation through the gloomy and contracted medium of predeſtination, and conſidering, that as the jaundiced eye gives a yellow hue to all the objects it perceives, ſo the defective ſyſtem he had embraced, had dimmed

the luſtre of this intellectual eye, and harrowed up his ſoul with the fearful looking for of everlaſting miſery, and that fierce indignation which awaiteth on thoſe who will not pronounce the Shibboleth of his party. I muſt confeſs, I made many allowances for the ill-nature and illiberality I had unhappily been witneſs to, and ſet it all down to the old ſcore of prejudice; yet could not help remarking that ſo much invective and irraſcibility of temper was totally unneceſſary in the defence of a good cauſe. But ſyſtem-mongers, as well as ſome other mongers, are ſo friendly to the ancient order of things as to be always inimical to what they are pleaſed to deem innovation. And whoever preſumes to oppoſe their long eſtabliſhed errors by the introduction of a ſcheme more conſiſtent with the Goſpel of that bleſſed Saviour, "*who gave himſelf a ranſom for* ALL *to* "*be teſtified in due time*," is ſure to have his character calumniated, to be branded with the opprobrious name of heretic, and turned over to Satan to be buffeted. But although the ſlaves to ſyſtem, and obſtinate advocates for human creeds, may be averſe to free enquiry, yet, as your correſpondent, who ſigns himſelf "a Methodiſt," obſerves, "their are certain-"ly a conſiderable number of religious people at the "preſent day, that may be ſaid to be impartial en-"quirers after truth." From ſuch then we may reaſonably hope and expect better things, and that they will not, like their arrogant brethren, examine the glorious

glorious doctrines in queſtion, and its advocates, in "*wrath and bitterneſs*," and "*with deſpitefulneſs and* "*torture*," but exerciſing a Chriſt-like temper, with Goſpel humility and honeſt ſimplicity, examine and *think for themſelves*—we may expect that they will on all occaſions, behave as becometh reaſonable and Chriſtian men, and profiting by the rational advice of the Apoſtle—"*prove all things, but hold faſt that which is good.*"

I cannot avoid conſidering the fears of your well meaning methodiſt correſpondent, reſpecting the conſequences of the abuſe of the doctrine of God's ſuperabounding grace, as almoſt, if not altogether groundleſs, and unneceſſary, eſpecially on taking a view of the mighty miſchiefs ariſing from the belief and abuſe of the contrary doctrine—for has not the promulgation of the Syſtem of Terror, like the opening of Pandora's box, produced the moſt miſchievous effects? Has not the belief of it debaſed the human mind and character—inſtilled into the heart of man diſhonourable notions of the Deity, and repreſented the all wiſe, all merciful Father of all, as a moſt unmerciful and ſanguinary tyrant, delighting in the everlaſting miſery of more than ninety-nine out of every hundred of their own children? And whom he muſt have created for the expreſs purpoſe of manifeſting his power and glory in their eternal confuſion and wretchedneſs? But ſurely, if ſuch be the character of that adorable and gracious Being,

"*who ſent not his Son into the world to condemn the* "*world, but that the world through him might be* "*ſaved*,"—to imitate his perfections, and to be "*perfect as our Father who is in Heaven is perfect*," would he, like the mighty deſtroyer of mankind, to plan, and to commit murder, and to ſpread havoc and ruin all around us—to imitate the perfections of ſuch a Deity, and to be aſſimilated with the divine nature, would be to ſacrifice to Moloch—to emulate the crimes of a *Robeſpierre*—to aim at univerſal deſtruction—to thirſt for human blood, and to cauſe the ſword of the law to fall on the heads of thoſe unfortunates whom our own tyranny had made miſerable. "But we have not ſo learned Chriſt," and it may be preſumed, on a view of the ſubject, that the maintenance of thoſe monſtrous creeds, and ſanguinary ſyſtems, which have ſo long enſlaved the Chriſtian world, and inſulted the God of love, has made more infidels, and produced more enemies to Revelation, than all the works of the moſt renowned deiſtical writers that ever lived, from the firſt who had the temerity to attack Chriſtianity down to that modern champion of infidelity, the author of the "*Rights of Man*."

However, my good ſir, looking forward to a ſtill more enlightened period, when the great image of human error ſhall fall down, like Dagon, before the ark of truth, and when the dark clouds that have ſo long

long obſcured the Chriſtian horizon, ſhall be diſpelled by the pure light of the glorious Goſpel of the bleſſed God—I conclude by ſubſcribing myſelf,

Your's in ſincerity, love, and truth,

S. W.

Bath, Nov. 10, 1797.

ENGLISH DUNKERS SCHEME. *See page* 99.

SIR,

A few friends having contemplated the ſimplicity of thoſe perſons in America, called Dunkers, who as a ſeparate ſociety, exiſt with little or no communication with the reſt of their countrymen, and having inquired how far a ſimilar inſtitution might be lawful and practicable in a country like this, has been the occaſion of the following thoughts. If you think their merit worth a place in your Miſcellany, the inſertion of them will oblige

AN OCCASIONAL CORRESPONDENT.

A SEPARATION, from the world is what every Chriſtian is called to, but whether ſuch a ſeparation ſhould comprehend a total receſſion from all commerce with the world, is a queſtion which circumſtances and ſituation muſt decide.

When the Apoſtle recommends the breaking off commerce with fornicators, 1 Cor. v. 9. He adds,

in verſe 10, 'Yet not altogether with the fornicators of this world, &c. for then ye muſt needs go out of the world." This was certainly proper advice to the Church of Corinth, and may be conſtrued as general directions to Chriſtians, to continue in the ſituation in which the Goſpel finds them; yet allowing theſe words their fulleſt ſcope, there may be reaſons for a more entire ſeparation from the world than has yet taken place, which, however, ought not to be attempted without the greateſt caution, leſt the bands of ſociety become broken, and confuſion and diſcord enſue, inſtead of that harmony and peace which the Goſpel inculcates.

It is allowed that every ſeparate Chriſtian ſociety is a ſort of ſecluſion from the world, yet where is the ſociety that is diveſted of the tempers, maxims, and love of the world, ſufficient to ſecure their own comfort, and the approbation of Him to whom they profeſs to be devoted? or, that poſſeſs brotherly love ſufficient to unite them as members of the ſame body, to ſympathize with and help each other?

A ſeparation from the world in the ſtricteſt ſenſe, may not only be lawful, but neceſſary: but when this ought to take place circumſtances muſt decide.

To attempt at a ſecluſion when the heart feels attachments to the world, too ſtrong for the love of Chriſt to reſtrain, would be like oppoſing a mighty torrent; or to attempt it without being able to retire with a fair character, and a clear conſcience, would be

be to diſgrace our profeſſion; and to undertake it without a perfect freedom as to relative ſituation and connections, would not only be abſurd, but wicked; as ſuch an attempt would be to ſacrifice real to imaginary duty.

Thus far may ſuffice as to the practicability and propriety of a ſeparation from the world, and of the natural impediments that lie in the way of ſuch an undertaking; what remains, is to enquire by what means we may conclude that ſuch a ſeparation can be fully juſtified on the ground of reaſon and religion, and wherein we may hope for God's bleſſing.

As we cannot reaſonably hope for any ſupernatural call, or information on the ſubject, the beſt criterion, I ſhould imagine, would be a ſtrict examination of the motives that urge to ſuch an undertaking, as well as the removal of all impediments, ſuch as 'when the mind being hurt by an intercourſe with the world, which too commonly engroſſes ſo much of our hearts as to prove a bar to our ſpirituality, and uſefulneſs, we ſeek a greater devotedneſs to God, and for this purpoſe wiſh to retire.'

Or, when from a contemplation of the wickedneſs of thoſe among whom we dwell, and a compariſon of God's conduct in times paſt, we fear to become partakers of their ſins, and the puniſhment we expect they will experience.

Or, when the ways of Providence ſeem to lead to an undertaking of this nature, to which we are

ſtrongly urged at the ſame time by the bent of our inclinations; a concurrence of circumſtances like theſe, in my judgment, would juſtify a ſeparation from the world, ſuch as that which is enquired after; if the ſociety could be formed with the proſpect of affording that mutual aſſiſtance, which individuals ſtand in need of, and might be tantamount to the call of the ancient Patriarchs.

Although ſome of the impediments have been pointed out that make againſt ſuch an undertaking, and the diſpoſitions of the perſons neceſſary to form ſuch a ſociety, the way ought not to be conſidered as perfectly clear; particularly, as many ſacrifices muſt be made, that will make a ſeparation from the world a real croſs to the fleſh; however pleaſing it may appear in theory. For, by relinquiſhing the ſociety of the world, we have many cuſtoms and habits to break through, many conveniencies to part with, which a ſmall circle of friends may be unable to ſupply, and which, however, ſome might be able to bring their minds to ſubmit to, might not be an eaſy taſk to reconcile all parties unto, and if the looks of thoſe who are dependant on us, ſhould tacitly reproach us for a want of due attention to their comfort, it might prove a ſource of uneaſineſs. A life of ſecluſion from the world, whatever comforts it might afford, calls for a conſiderable degree of labour, and if that be not ſubmitted to, the ſociety muſt ſink to monkiſh auſterity and indolence, which would open a door for licentiouſneſs

centiouſneſs under the pretence of ſanctity, and then the grand object of the ſeparation would be loſt, which ought to be devotedneſs to God, by bearing an open teſtimony to truth, and a zealous endeavour to do good to mankind, to which, if I miſtake not, every ſeperation appointed and approved by God, has evidently tended; for the ſeparation of Abraham was for too reaſons; one, to keep alive the knowledge of divine truth, which in a more fit ſeaſon, was to be publiſhed abroad to the world, the other, to manifeſt the faithfulneſs of Jehovah to his promiſes.

In like manner alſo the ſecluſion of the primitive Chriſtians, was for two ſpecial purpoſes. Firſt, to be mutual helps to each other in their beſt intereſts; ſecondly, to provide for their temporal wants, and to furniſh the means of obtaining an aſylum in parts diſtant from Judea, when the Jewiſh nation ſhould be ſcattered abroad. The acrimony which one ſect and party bears to another, plainly indicates how little may be expected by thoſe who faithfully bear witneſs to the truth, nor can true chriſtianity hope for any countenance from the world; thoſe, therefore, who ſeparate themſelves from the world, or worldly church, can look for nothing but ſcorn and obloquy; and it is natural to expect, that ſuch an undertaking as we here ſpeak of, would be branded with the epithet of madneſs. Nevertheleſs, if the laſt woe trumpet has began to ſound, and our nation (nearly ripe for judgment), muſt be a partaker of the cup of indignation, which

which ſeems ready to be poured out, ſuch a conſideration may operate as a motive for ſuch a ſeparation; eſpecially if the counſel of God by the Prophet, Iſaiah xxvi, 20, may be applicable to Chriſtians now. And, as a people muſt be prepared to receive the bridegroom, ſome ſuch ſeparation appears neceſſary, as ſuch a ſociety would then reſemble a city ſet on a hill, or be in ſome meaſure a type of the New Jeruſalem, where light would manifeſtly be as in Goſhen, while the reſt of the land, like that of Egypt, would be enveloped in darkneſs.

FOLLY OF DEISTS.

ALL that Jehovah doeth is well done: infinite wiſdom layeth the plan, infinite power accompliſheth it, and the utmoſt perfection muſt be the reſult. We are all willing to allow this in the works of creation. And ſhall Chriſtians deny it in the works of redemption? If they will not allow the utmoſt perfection of the creature to be the ultimate end of redemption, they muſt either deny it, or, they muſt ſuppoſe redemption to be the work of chance. For infinite wiſdom cannot imperfectly deſign any more than infinite power can imperfectly execute. It appears to me that the reaſon Chriſtians ſee not the fulneſs of redemption, is, that they do not behold the various ages riſing in ſucceſſion above each other

other till the grand jubilee, which encloſes andcompleats the whole; infidels upon the ſame ground laugh at chriſtianity. They look at the word of revealed truth in parts, and cannot comprehend it; were they to look at it as a whole compoſed of parts, aſtoniſhed at its beauty and glory, they would bow down to its precepts and praiſe the Great Reſtorer of mankind. Inſtead of which, examining all the various diſpenſations, they exclaim, How ridiculous was the paradiſaical ſtate? Is it likely that the benevolent creator could ſo trifle with the works of his hands? Of what ſervice was the antediluvian age as repreſented in the Scriptures? Is it probable that the Supreme Being would permit men to live ſufficiently long to bring arts, ſciences, and agriculture to perfection, and then ſweep them from the earth with the beſom of deſtruction? How cruel the age which ſucceeded it when fire and brimſtone is made uſe of, not to chaſtiſe but to deſtroy the works of Jehovah? How burthenſome the ages of types and ſhadows under the Moſaical diſpenſation, more probably the invention of prieſts to curb the riſing principles of liberty by ſuperſtition and tyranny, than the wiſe appointment of a benevolent God. And as for your preſent boaſted Chriſtian diſpenſation, the worſhip of one God thro' a crucified malefactor! Impoſſible, the thought is blaſphemy againſt the Majeſty of Heaven? Poor unhappy, ſhort ſighted unbeliever, I pity you! Read again thoſe ſacred truths that you now deſpiſe, and

you

you will behold Jehovah like a wiſe parent ſuperintending the education of his children! Giving them maxims of virtue, and by experience teaching them the folly of diſobedience, and leaſt the dread of divine wrath ſhould make the ſoul deſpair inſtead of preſſing forward in wiſdom's path, the great parent of man has in every age done a ſomething to convince his creatures that he loves them. And at laſt, "wonder ye heavens, be thou aſtoniſhed earth!" He has given his only begotten Son to live amongſt mankind, that they might behold a living expoſition of his perfect word, and that he, by his death, reſurrection and aſcenſion, might confirm, before thouſands of witneſſes, thoſe truths he taught. Thou poor doubting believer, look forward and on the wings of faith by ſincere and active obedience, prepare to meet him, for he ſhall come to reward his firſt born ſons with the crown and the prieſthood; then ſhall commence the Millenial age; when greater manifeſtations of love ſhall lead men to more perfect obedience, and yet human nature ſtill imperfect, ſhall in many awful inſtances tranſgreſs. The infidel would deſpiſe the thought of cutting off a limb to examine if it was uſeful and beautiful; No! he would ſay give me the head, the arms, the legs, the body, let me ſee the proportion of each member, and the uſe of the whole when connected together: would he reaſon in the ſame manner upon the œconomy of ſalvation; he would be delighted to find that when the benevo-

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lence of Deity had exerted himſelf to make his creatures happy in every way poſſible, conſiſtent with the freedom of the will, that at laſt he will wind up the whole œconomy of ſalvation, with the age of judgment, when his mighty power ſhall be exerted, to humble the pride of his rebellious works, that they, like the prodigal, may fall down before him, and confeſs "Father, we have ſinned, and are not "worthy to be called thy children." Then ſhall the trump of jubilee be ſounded, and tears wiped from every eye.

The curſe throughout the whole creation ceaſe,
And all be righteouſneſs, and joy and peace.

LETTER.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

I AM ſorry to hear from our friend, who ſtiles himſelf a Methodiſt, that ſome who have embraced the Univerſal Syſtem, are no ornaments to the Goſpel of Jeſus Chriſt. But this is eaſily accounted for, if we conſider when Mr. Wincheſter came to London, his ſentiments on the Reſtoration were entirely a new thing, and of courſe curioſity drew ſome of every perſuaſion to hear him. It is no wonder that thoſe who like knowledge better than practice, ſhould ſay and do not. But no ſincere Chriſtian who hath eſpouſed this ſyſtem as a truth, will

will not, I am perſuaded, love God leſs, becauſe they have diſcovered him to be better than they formerly apprehended he was. I had a methodiſt preacher in my houſe the other day, and in the courſe of our converſation he gave me this friendly caution: Sir, (ſays he) make ſure of Heaven here, and not truſt to a Reſtoration hereafter. I thanked him for his caution, but told him he might be ſure I ſhould not put my hand in the fire and burn it off, becauſe I knew there was a phyſician in London able to reſtore me to health again. His countenance immediately changed, and he ſaid not another word on the ſubject. I ſuppoſe he was ſtruck with the abſurd ſuppoſition of our truſting to a future reſtoration.

I have wrote a few thoughts on ſeveral paſſages of Scripture, I ſhall ſend them for your inſpection, if they meet your approbation, you may inſert them in your excellent Magazine. I call it excellent, becauſe it excells all others in this, it being the only one open to free inveſtigation. Not becauſe other men are averſe to free enquiry, but becauſe they cannot defend their own hypotheſis. This is the reaſon why we hear ſo many rebuke other men's ſentiments in the pulpit, but dare not commit them to the preſs, for fear of a defeat. And this may be called prudence with ſome who profeſs what they cannot defend, but he who is willing to embrace truth where ever he finds it, is not biaſſed by party, but lays open to conviction, and never reprobates wha

what he is not able to refute. And of all the queſtions that ever came under conſideration, this ſurely one of the greateſt importance, to know whether all the rational creatures God ever made will be finally happy, or the greateſt part finally miſerable. And as man's higheſt intereſt, as well as God's eſſential wiſdom, power, and goodneſs, are involved in it, I think every ſerious Chriſtian ought to conſider it with the utmoſt care and attention, in order to juſtify the ways of God with man. And as the Univerſal Miſcellany is a vehicle through which men may reſolve their doubts, having engaged itſelf to anſwer all ſerious objections, I hope thoſe who have any more ſuch objections to offer will produce them, that we may know whether it can be overthrown or not. If it be not the truth, the ſooner it falls the better; but if it be found valid and unanſwerable, I hope no ſober Chriſtian will deny it. If the Calviniſts have any more objections to offer, let them produce them. If they can defeat the Reſtoration, they have free liberty; but if they cannot, I hope, at leaſt, they will no longer deny it; for to deny a propoſition they cannot refute, is no leſs than knowingly maintaining a falſehood, and too much reſembles the worſt hypocriſy.

If ſolid truth, tho' unadorn'd, preſide,
And own our tenets; let the world deride.
If ſhe approve, whilſt ſnarling cynics rage,
And pour their venom'd ſpleen on every page:

With

With matchleſs force ſhe pours her truth around,
Whilſt ſophiſts hear, and tremble at the ſound;
Her torch ſhe fires, which bright with heav'nly light,
Shews all the various ſchemes of wrong and right,
And points that center, where all jars unite.

Anſwer to QUERIES *on* JOHN I.

See page 406.

SIR,

An anſwer being requeſted to the Queries on the firſt of John, &c. in a late Miſcellany; I beg leave to ſubmit the following to the candid conſideration of your Readers.

IT will be proper before I enter into an explanation of 'In the beginning was the word, and the word was God,' &c. to explain what is meant by the paſſage in queſtion, to lay down the Apoſtle Paul's rule as the ground of my enquiry. 1 Cor. viii. 4, 5, 6. 'There is none other *God* but one, for though there be that are called gods in heaven, and gods in earth, (as there be gods many and lords many) but to us there is but one *God*, the Father, of whom are all things, and we in him; and one *Lord*, Jeſus Chriſt, by (or thro') whom are all things, and we by (or thro') him.' Now if the Apoſtle is right, and the applying of the word *God*, even to a creature is not improper, there is nothing in the word itſelf to prove the nature of *any* being, and it muſt be merely a relative term.

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That Chriſt and the Apoſtle were of the ſame mind, will appear from John x. 34, in the anſwer which Chriſt gave to the Jews, when they accuſed him of blaſpemy, 'Is it not written in your law, I ſay ye are *Gods*.' Seeing then that the word *God* by its frequent application to them, who by nature are no gods, cannot prove the nature of any being, but is a relative term, I will next enquire what it does mean:—God by his angel peculiarly ſtiles himſelf, the God of Abraham, of Iſaac, and of Jacob. He that rules over, or diſpoſes of both them, and their concerns. God ſays to Moſes, I have made thee a god unto Pharaoh. Judges are called gods; Angels are called gods, and ſo is Jeſus Chriſt. It is applied to Satan, to gold, and to the belly. From a conſideration of theſe things, we ſhall not need much learning, to know the true meaning of the word *God*. It ſignifies to poſſeſs a ruling power, to have dominion. Now let us take this idea, to the firſt chapter of John, where it is ſaid, 'In the beginning was the Word, and the Word was with God, and the Word was God.' Obſerve the particular diſtinction made, between the *God*, with whom the Word was, and the Word himſelf. The Apoſtle ſays, In the beginning was the Word, and the Word was with, *Tau Theos*, *the God*, or the ſupreme ruler: and the Word was, *Theos*, a god, or ruler, one that had dominion under God. Here are two beings diſtinctly ſpoken of, one ſaid to be with the other, in the beginning, and each called God;

though with the diſtinction beforementioned in the original: which muſt certainly be intended to keep us from the error of having more Gods than one, for the Apoſtle has admitted that there are gods many; (and in this place the title is applied to two beings) yet to us Chriſtians he ſays, there is but *one God*, the Father. And Chriſt ſays there is none other God but *one*; and that the Father, to whom he prayed, was the *only true God*. From theſe conſiderations, it is clear and plain to me, that Chriſt cannot be God in the *ſame ſenſe*, as he who is called *his* God, and the *only true God*: but in a ſubordinate character, and by the *Father's appointment*. The next enquiry is, 'What are we to underſtand by that *object*, *being*, *or thing*, preſented to our view by the pronoun *him?* Can any thing leſs (it is aſked) than proper Deity be aſcribed to him? ſeeing he made all things; yet the queriſt obſerves, 'It is clear he is *diſtinct* from him who is the Father; becauſe he is ſaid to be with *him*, i. e. with God, whom we call the Father.' Now, I think, he has involved himſelf in a difficulty inſurmountable by the acknowledgment he makes, that the Word is a *diſtinct being* from the Father, with whom he is ſaid to be, in the beginning. For if he is a *diſtinct* being from God, and nothing leſs than *proper Deity* can be aſcribed to him, then there muſt to a certainty be, *two ſelf-exiſtent independent Gods*. But this is an expreſs contradiction to what our Lord himſelf hath taught, when he ſays, 'The firſt commandment

mandment is, Hear, O Iſrael! the Lord thy God is *one Lord.*

I will now enquire whether it is neceſſary to aſcribe *proper Deity* to the bleſſed Jeſus, becauſe it is ſaid, He made all things. Firſt, then, the ſcripture is clear, that *God* is the Creator of all, and alſo that Chriſt created all things; but the Apoſtle clears up the difficulty, by ſhewing in what manner they *both are Creators.* God created all things *by Jeſus Chriſt,* whom he hath appointed heir of all things, and all things are *of God,* and *by* or *through Jeſus Chriſt;* who does every thing by the power of his Father, as he himſelf declares. Of my ownſelf I can do nothing. Now, before it can be proved that proper Deity and *equality* with the Father belong to Chriſt; from creation being aſcribed to him; it will be neceſſary to bring ſome paſſages where it is aſcribed to him in the *ſame ſenſe* as it is to the Father: as for example, that all things are *of Chriſt,* and, *by the Father.* That *Chriſt* has created all things *by the Father,* and appointed Him heir of all things. Till then, I muſt believe there is ſome diſtinction meant to be conveyed in thoſe words, and that Chriſt is not equal with the Father. What is ſaid of building the temple may tend to illuſtrate this ſubject, for we find the building of the temple aſcribed to Solomon, 1 Kings vi. 14. 2 Chron. chap. iii. and iv. where he is ſaid in particular to have made a molten ſea: and this ſame work is aſcribed to Hiram, 1 Kings vii. 14.

He came to Solomon and did all his work, and among other things he made a molten ſea. Now no man in his ſenſes will infer, becauſe the ſame work is aſcribed to both, that it proves an *equality*, nor can they with greater propriety infer, that Jeſus is equal to the Father, becauſe the ſame work is aſcribed to both: for God hath declared that he is a juſt God, and a Saviour, and there is none beſide him. Yet this does not preclude Jeſus from being a God, or a Saviour, any more than it does from being God, when he himſelf ſays there is none good but *one*, that is God. For Chriſt is a Saviour. God hath ſent his Son to be the Saviour of the world. Men are called Saviours, and Chriſt and men are called *Gods*, and good; but they are neither Saviours, Gods, or good, in the *ſame ſenſe* as he who made them ſo: but inſtruments in his hands, deriving all their power, wiſdom, goodneſs, &c. from him, who is *independently* and *eſſentially*, Deity. As well might they attempt to prove the Deity of Chriſt, from judgment being aſcribed to him, ſeeing it is as much an act of Deity, as creation: and it is ſaid, we muſt all ſtand before the judgment ſeat of Chriſt, and that God is the Judge of all. The ſame account is given by the Apoſtles, how God and Chriſt are the Judges of all, as is given of their both having creation aſcribed to them. God hath appointed a day in which He will judge the world, by that man whom he hath ordained, even Jeſus, and he hath given all judgment to the Son, with

with power to execute it alſo, (not becauſe he is Deity, No!) but becauſe he is the Son of Man.

I ſhall now endeavour to ſhew what we are to underſtand by that Being preſented to us under the pronoun *Him*, who, I agree with the queriſt, exiſted before he was made fleſh, or rather took fleſh on him; as it is ſaid, a body haſt thou prepared me; and hope to prove from the ſcripture, that he might have been with the Father, and had a glory with him before the world was, and not be Deity. It is moſt clear he did pre-exiſt, for it is expreſsly declared, that he is before all things, and that God hath ſpoken to us by his Son (not in human nature only, but by that Son) by whom he made the world; by that Son who had a glory with him before the world was; and whom, in the fulneſs of time, he ſent to be the Saviour of the world. He is ſaid to be the firſt-born (not of the new creation only) but of every creature; the beginning of the creation of God. For as God does every thing by agency, ſo Jeſus was the agent by whom he created the world, and he has this peculiar honour over all other beings, in that he is the immediate production of the power of God; and therefore called the only begotten Son of God, while all others are created by him, as the agent in the hand of God. So that as God is the head of Chriſt, he is the head of man. He is the agent by whom God manifeſts himſelf to the children of men, in judgment or in mercy, by whom ſalvation is brought to a guilty world, by whom all will be judged, the righteous rewarded

rewarded, and the wicked punished; and by whom, finally, all the creatures of God will be reconciled and restored. Thus we see, that as all things are of God, so they are all *through* Jesus Christ, as the agent in the hand of God. That he may accomplish all these things, the Father hath treasured up in him, all the treasures of wisdom and knowledge, with all the power necessary to accomplish the great work to which he is appointed. This the blessed Jesus acknowledges, when he says, The Father loveth the Son and hath given all things into his hands, and all power in heaven and in earth.

The querist says, 'In his judgment, He who is 'called the Word, is the real and proper Son of God, 'and that he was the Son of God before he took 'flesh.' How this would prove him to be *equal* to the Father I cannot see; because he that begat, must be before him that is begotten: and at least, must have a property, which the Son hath not, viz. that of begetting. It is said by some, that he was begotten from all eternity; but a begotten being must have had a beginning, and he that begat, must have existed before he begat a son. And there must have been a time, though it were but a moment, when the Son did not exist; but if this kind of reasoning were admitted, we need only go a little farther back, to prove that the Deity had a beginning. Again, the Father hath the property of self existence, which the Son hath not; and as it would be nonsense to say, one ladder is equal in height to another, all but one

step,

ſtep, ſo it would be abſurd to ſay, the Son is equal to the Father, all but this or that. It is ſaid by ſome, he muſt be of the ſame nature of his Father, even as the ſon of a man is of *his* nature; but here are difficulties in the way of this inſurmountable. For the Father's properties ariſe out of his nature. Is he ſelf-exiſtent, or unoriginate? It is his nature. Is he infinite in wiſdom, power, and goodneſs? It is his nature, and were he deficient in one of theſe, he muſt ceaſe to be Deity; but we find Jeſus a derived, a dependent being: circumſcribed in his power, and alſo in his knowledge. Of my own ſelf, ſays Chriſt, I can do nothing. Of that day and hour knoweth no man, no, not the Son, nor the angels, but my Father only. The times and the ſeaſons the Father hath put in his own power. Let it not be ſaid, it is his human nature only; becauſe, if that mode of reaſoning is admitted, I may ſay, Jeſus Chriſt did not die, did not riſe again, nor aſcended up on high, becauſe we know his divine nature, if he were Deity is not capable of ſuch things. I only need a reſerve, ſimilar to what they ſay Chriſt had, viz. that I mean his divine nature only, and then I am truly orthodox, though nobody would underſtand me. But if Jeſus was ſo very cautious of making known his divinity, it is a proof that he did not intend it to be known, and of courſe, is not an object of our faith. So that the Unitarian believes all that is neceſſary, or required; while his opponents are perplexing themſelves with being wiſe above what is written.

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The queriſt ſays, 'That there is a plurality, in the 'Godhead, is evident; and founds his evidence 'on the word *Elohim*,' which word, by examining the Scripture, will plainly appear to be a relative name; and is frequently applied to perſons where, if it were read tranſ-plural, would make the rankeſt nonſenſe. As for example, God ſays to Moſes, 'I 'will make thee *Elohim* to Pharoah.' He did not mean he would make him a plurality of beings to Pharoah; but that he would give him power over, or make him as a God to him. *Elohim*, ſignifies in general, the ſame as *Theos* in the Greek; but if they will have it tranſlated plural, try how it will do in Pſalm xlv. 6, 7, where the Father is ſpeaking to the Son. 'Thy throne O Elohim! *(Gods)* is for 'ever and ever: thou haſt loved righteouſneſs and 'hated iniquity, therefore Elohim *(Gods)* thy God 'hath anointed thee with the oil of gladneſs above 'thy fellows.' Now, if this be a proper tranſlation of the word Elohim (without taking any notice of the Holy Spirit, whom they call Elohim alſo) there muſt be *four Gods* at leaſt: for if the Son is Gods and the Father Gods, there muſt at leaſt be two in each, if no more. Thus if this word could be proved to be plural, by proving too much, it would prove nothing in favour of the Trinity. It is alſo enquired, 'What 'muſt we underſtand by ſuch ſentences as theſe, 'Let us make man, &c.' I ſay it is not neceſſary to believe a plurality in the Deity to underſtand them: for admitting the Deity to be ſpeaking to his Son, or

to

to angels, it does not prove their *equality*, unleſs it is impoſſible for Deity to ſpeak to any but himſelf, or his equal. Beſide, theſe expreſſions are frequently uſed in Scripture by one ſingle individual, when ſpeaking to one, or more, about any thing they are mutually concerned about or engaged in. In reſpect to the words perſonality or perſonalities, I ſhall not contend about them, though I think it beſt at all times to hold faſt the form of ſound words, and find myſelf perfectly ſatisfied in knowing there is *one God*, and, *one Mediator* between God and men, the man Chriſt Jeſus. And that under Jeſus the Father hath put all things, but when it is ſaid all things are put under him, He is exceped who did put all things under him. And when he ſhall have ſubdued all things to himſelf, then ſhall he give up the kingdom, and the Son himſelf ſhall be ſubject to Him who did put all things under him, that God may be all in all.

I will conclude with the ſentiment of him I am replying to, that I ſubmit what I have written to them who may read it, to make ſuch remarks and improvements they may ſee proper: and pray God that we may be able to diſcuſs this, and every other doctrine with candor, forbearance, and love; then how widely ſoever we may differ, we ſhall not fall out by the way, but proving all things, and holding faſt that which is good, we ſhall be able to ſeparate the chaff from the pure grain, and ſo rejoice exceedingly in the truth, which is the ſincere deſire of

S. THOMPSON.

UNIVERSALIST'S NEW PSALM AND HYMN BOOK.

MR. WINCHESTER'S Hymn Book has been out of print two years. The excellency of that book conſiſted chiefly in the ſubjects it contained, on the Millenium and Reſtoration, and in the general ſentiments of the Hymns being Scriptural. We thought of re-publiſhing it; but the following conſiderations made us deſiſt.

I. Mr. Wincheſter's book has been publiſhed only about *five* years, but by law no publication may be re-publiſhed within fourteen years, except by the *author*; unleſs leave be obtained from *him*. We therefore, heſitated with regard to the legality of our proceeding; not that we had fears with reſpect to Mr. W. but we knew the influence he was under. And though the dear reſpected man is now dead; yet, *his wife is living*.

II. Many of our moſt judicious friends thought that the poetry of Mr. Wincheſter's book was often below mediocrity, and they frequently ſuggeſted that a *ſelection* from his, and ſome other Hymn books, would be better than to reprint the old one entirely; even if we had free authority ſo to do.

III. We have long thought that Chriſtians would receive more inſtruction, and praiſe God with more acceptance, in uſing holy David's Pſalms, than in uſing any meer human compoſition whatever. Our Lord, and his Apoſtles alſo, often referred to the Pſalms as containing things concerning his perſon, ſufferings, and the following glory of his kingdom. It will probably be ſaid that we might have uſed Dr. Watt's Pſalms, which for *piety* and *poetry*, are not to be exceeded. We give the worthy Doctor his full credit in both theſe reſpects. But as much as we honour his memory, we can but think he doth not enter fully

fully into the *feelings* of the *Redeemer's* mind in his *ſufferings*, nor into the *glories of the Millenium*, much leſs doth he look forward to the *times of the Reſtoration of all Things*. In the preſent book it has been attempted therefore to exhibit theſe great things. As for the poetry, many of our readers will be competent to judge of that, who are not competent to judge, whether the true ſenſe of the original be expreſſed. It is our opinion that the Pſalms may be of great ſervice, to that part of the church of God, eſpecially, which believes the *Univerſal Doctrine*.

As for the Hymns, they are chiefly a ſelection, and moſtly from Mr. Wincheſter's book, though there are many from others, whoſe names are mentioned. A few will be found without a name, the writer of the Pſalms is accountable for them.

It is not expected that all our friends will be equally pleaſed with the preſent book, but we hope there is nothing in it that deſerves the ſerious diſpleaſure of any of them. We inſert the following as a ſpecimen of the Pſalms:

PSALM XII.

1. JEHOVAH now ſalvation ſend,
For all thy ancient ſaints are gone;
Few are th' upright, whoſe hopes depend
On thy redeeming grace alone:
Falſe flatt'ry with deceitful tongue,
O'er all thy Chriſtian church prevails;
To ſyſtem tunes her artful ſong,
And ev'ry Goſpel truth aſſails.

2. Thou wilt the tongue deceitful ſlay,
Who, with its artful, boaſting word,
Saith, "We o'ercome and lead away,
"Our own we are, and know no Lord."
Becauſe of human tyranny,
And direful groans of thoſe brought down,
"I will ariſe," my God ſhall ſay,
"And man ſhall my ſalvation own."

3. Jehovah

3. Jehovah thy commands are pure,
From error's filthy droſs made free;
Guarded by Thee, they ſhall endure,
And to the age preſerved be:
But till that glorious time commence,
The wicked ſpread their power around;
And while they break Religion's fence,
In wealth and pomp, and pow'r abound.

PSALM CL.

1 PRAISE the Lord, the Saviour praiſe,
High on his exalted throne,
Let the Heav'ns his triumph raiſe,
Make his pow'r and glory known.
Praiſe him for his victory,
Praiſe him with the trumpets ſound,
Praiſe him in full harmony,
Spread his glory wide around.

2 Ev'ry breath the ſong ſhall ſwell,
All ſhall the glad concert join,
Thro' the heav'ns, the earth, and hell,
All ſhall raiſe the ſong divine.
Ev'ry where his praiſe be heard,
All ſhall his ſalvation prove,
All obey and know the Lord,
Glor'ing in redeeming love.

CORRESPONDENCE.

Our friend W. F. ſhall have the topographical errors, in his queries on John i. corrected in our Errata at the end of the year. His thoughts on 1 Pet. iii. 18—20. ſhall be inſerted as ſoon as convenient.

Our Correſpondent from Birmingham, is miſtaken in ſuppoſing that we deny the return of the Jews to their own land. The queſtions propoſed by Curioſo, page 160, do not carry a negative, neceſſarily, in them. As none of our Correſpondents have attended to thoſe queſtions, perhaps, Curioſo himſelf will favour us with ſome thoughts upon them.

A Correſpondent from Brighthelmſtone, has aſked, What is the Scripture account of Election, and what connection has the Doctrine of Election with the Univerſal Reſtoration? We would thank any of our friends for their thoughts on this queſtion.

A *Conſtant Reader, complains* that many things in our Miſcellany are fit only to pleaſe *children*. We anſwer, that we would not willingly give offence to the *manly* part of our readers, but we are really glad that there is any thing in our work to afford rational pleaſure to *youth*. Thus far our deſign is anſwered. See our advertiſement on the cover of Miſcellany.

A *female reader*, thanks us for our advice to *Wives*; *ſee poetry in our laſt*; and requeſts, nay, almoſt *demands*, that we would give advice to *Huſbands*. We mean to follow her counſel, in ſome future Number; and flatter ourſelves, that both Huſbands and Wives, will be *benefitted* by our advice.

THE

UNIVERSALIST's MISCELLANY

FOR

DECEMBER, 1797.

DEITY OF CHRIST.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

IT was with ſome concern that I ſaw a long letter in your laſt, againſt the Divinity of Chriſt. I could hardly reconcile the inſertion of that piece in your Miſcellany, with your known ſentiments; but I reaſoned thus upon the ſubject: 'The Editor of a public paper is under the neceſſity of inſerting ſome things which contain opinions very inimical to his own; candour demands this at his hand—truth demands it; for how can truth appear in its native beauty, but by being confronted with error.' I hope that the truth of the doctrine in queſtion will appear the more bright, by the attempt of Mr. Thompſon to overthrow it.

I have long obſerved, that thoſe who oppoſe the Divinity of Chriſt, do in general deny alſo the fallen ſtate of man, the neceſſity of atonement by the blood

of the croſs, and conſequently the neceſſity of regeneration by the Holy Spirit. If Mr. T. ſays this is not his caſe, I anſwer, I do not charge *him* with it; but I make this remark, which is founded in fact, for the benefit of thoſe of your readers, who may not have heard of the ill effects of Arianiſm. To me, I confeſs, it is no recommendation of that ſentiment, that it ſhould draw after it ſo great a defection from ſeveral of the firſt principles of Revelation: and probably moſt experienced Chriſtians will think of it as I do. I have ſeveral times heard you in public contend for the rationality of Revelation; by which I have always underſtood you to mean, that there is nothing in Scripture *contrary* to reaſon; though you have always allowed there are things *above* reaſon. This ſentiment, which I think is a juſt one, I will take the liberty to illuſtrate in two or three particulars. For inſtance, who can comprehend the *manner* of the operation of the Holy Spirit upon the heart, in regeneration? Our Lord likens it to the blowing of the wind; which, notwithſtanding the cloſe obſervation, and ſpecious theories, of modern philoſophers, remains yet enveloped in *myſtery*. Indeed, it is no myſtery that the wind blows, for every body knows that; but the *manner* of its operation is not yet accounted for; hitherto the greateſt writers upon the ſubject have brought forward theories which have contradicted each other. So likewiſe, that the Holy Spirit does act in conviction, converſion

and

and comfort upon the human mind, is evident; but the *manner* of His operations is an inſcrutable *myſtery*. Yet, is the doctrine of regeneration, and divine influences, to be rejected on that account? Surely not! For if there be ſomething in it *above* reaſon, there is nothing in it *contrary* to reaſon.

Again, the doctrine of the reſurrection is *above* reaſon. Who can deſcribe the manner and circumſtances of it? Or who would ever have known it without revelation? And yet, What man, in the exerciſe of his ſenſes, would reject that glorious truth, ſo full of conſolation to feeble and dying men, becauſe he cannot underſtand its circumſtances?

I ſincerely wiſh Mr. T. had conſidered the Deity of Chriſt in the ſame light as the above-mentioned doctrines, not *contrary* to reaſon, though above its comprehenſion, at leaſt, I will ſay, it is thus that I have long conſidered it.

In this view of the ſubject, I do not think it incumbent on me to explain the *mode of the divine exiſtence*; nay, I freely own I do not underſtand it; but I think, if I can prove that the Deity of Chriſt is plainly revealed in Scripture, ſuch proof will demand the aſſent of every man, who owns the authority of Scripture, notwithſtanding any difficulties which may remain concerning the *mode* of the divine exiſtence. I know the common objection which is made againſt believing any thing in revelation which we cannot underſtand, viz. That it gives offence to

ſtrong reaſoning minds, and drives them into Deiſm. But, Sir, I do not ſee the propriety of giving up the truths of revelation, to pleaſe Deiſts and other ſpeculative men. And will alſo affirm, that the ſame ſpirit of complaiſance which would lead a Chriſtian to bring down every truth of revelation to human comprehenſion, in order to gain Deiſts, would lead a Deiſt to give up the grandeſt truth of natural religion to an Atheiſt. I mean, *the ſelf-exiſtence of God.* Only let us ſuppoſe an Atheiſt and a Deiſt converſing together.

Deiſt.—Sir, I think you are in a great error, in denying the being of God: there muſt be a ſelf-exiſtent firſt cauſe of all things.

Atheiſt.—Sir, I do not *underſtand* the idea of ſelf-exiſtence: do you?

Deiſt.—I own I do not underſtand it; but it is highly reaſonable to believe that there is a ſelf-exiſtent Being.

Atheiſt.—Sir, I admit nothing into my creed which I do not *underſtand.* When you will deign to explain to me the nature of ſelf-exiſtence, I will give my aſſent to the being of a God; till then I will reject it, as abſurd.

You will ſee, Mr. Editor, the conformity of the general principle upon which the Deiſt acts in rejecting Chriſtianity, and the Atheiſt in rejecting Deiſm. They both plead they cannot *underſtand* it. And they both ſay it is *unreaſonable* to believe what they

they cannot underſtand. Now, Sir, I can but think that Mr. T. rejects the doctrine of the Deity of Chriſt on the *very ſame principle*, viz. He cannot underſtand how the Father and the Son can both be truly God. I freely own, Sir, that I do not *underſtand* this myſelf; but I do not find my conſequence hurt, or the dignity of my nature inſulted, by believing what I cannot underſtand in this caſe; for if God hath revealed a truth, though he hath not revealed the modus of that truth, I think I have ſufficient ground for faith, although I have none for ſpeculation. For who by ſearching can find out God, or know the Almighty to perfection?

I wiſh it to be underſtood that there are ſome points in which I have no diſpute with Mr. T. He ſays that the word *God* is applied to angels, magiſtrates, Satan, gold, the belly of a gluttonous man, &c. I grant it. But this makes nothing againſt the Deity of Chriſt, unleſs it could be proved that the word is applied to him in the ſame *low* ſenſe, in which it is applied to them. But I hope to prove that our bleſſed Lord is called *God, in ſuch a ſenſe as no creature is, or can be without blaſphemy*. I think the words upon which this queſtion was firſt brought forward are full to this point. "In the beginning "was the Word, and the Word was with God, and "the Word was God: the ſame was in the beginning "with God. All things were made by him, and "without him was not any thing made that was

"made." *John* i. 1—3. I aſk, Can this be ſpoken of a *creature*? Was there any *creature* exiſting before any thing was made? But we are here told, that the Word exiſted, and was God, before any thing was made; and that He made all things. And in *Heb.* iii. 4. it is ſaid, "Every houſe is built by ſome "man, but he that built all things is God." Is any *creature* called God in this ſenſe? Would it not be blaſphemy to call any *creature* God in this ſenſe? Is the Father called God in any higher ſenſe? God that was in the beginning, before any thing was made—God that made all things, and without whom was not any thing made, that was made. Mr. T. wants to explain this, in doing which he ſays, "Chriſt "is a *derived* and a *dependant* being, *circumſcribed* in "his power." I am inclined to think, that if the Apoſtles John and Paul had thought of Chriſt as Mr. T. does, they would have uſed language like his, when ſpeaking of our Lord. For if Chriſt is really what Mr. T. ſays, we muſt confeſs that he has given ſuch a deſcription of him as cannot be miſunderſtood; while Paul and John have ſpoken in a very ambiguous, yea, dangerous, way of their bleſſed Maſter! But the language of theſe two apoſtles is the current language of the ſacred writers, both of the Old and New Teſtaments. Iſaiah ſays, chap. vi. 5. "Mine eyes have ſeen the King, Jehovah of "hoſts, &c." John ſays, xii. 41. "Theſe things, ſaid "Iſaias, when he ſaw His glory, and ſpake of Him,"

i.e.

i. e. Chriſt. David ſays of the Iſraelites, " They " tempted and provoked the *Moſt High God.*" Pſalm lxxviii. 56.—Paul ſays, " Neither let us tempt *Chriſt*, " as ſome of them alſo tempted." 1 Cor. x. 9.—Paul, Rom. i. 25. " The Creator, who is bleſſed for ever, " Amen."—Moſes, Deut. x. 17. " Jehovah your " God is God of gods and Lord of lords, a *Great* " *God.*" Paul to Titus, ii. 13. " The glorious ap- " pearing of the *Great God*, and our Saviour Jeſus " Chriſt." Here obſerve, that it is not the Father for whoſe appearing we look, for he is inviſible. No man hath ſeen him, nor can ſee; but we look for the Son to appear, that every eye may ſee him. Paul ſays he is the *Great God.*

I produce theſe paſſages only as a ſample, and not as containing the whole of what the Scriptures ſay of Chriſt, as God. But if our Lord is, " a derived " and dependant being, circumſcribed in his power;" ſurely the Prophets and Apoſtles have deſcribed him in a moſt unguarded manner. Would you, Sir, would Mr. T. have deſcribed a *creature* in ſuch terms? That Mr. T. would not is very evident, becauſe his deſcription of Chriſt is very different from the above. Much leſs would he ſay with Paul, " By him were all things created that are in heaven, " and that are in earth, viſible and inviſible, whether " they be thrones, or dominions, or principalities, or " powers: all things were created *by* him, and *for*

" him, and he is before all things, and by him all " things *conſiſt*."

But Mr. T. acknowledges that Chriſt *did* create all things. In my apprehenſion, this confeſſion brings him into inſuperable difficulties. The Scripture ſays Jehovah *alone* is the Creator. Iſaiah xliv. 24. " I am " Jehovah, that maketh all things; that ſtretcheth " forth the heavens *alone*, that ſpreadeth abroad the " earth by *myſelf*."—Job ix. " God—*alone* ſpreadeth " out the heavens, &c."—Iſaiah xlii. 5 and 8. " Thus " ſaith God Jehovah, he that created the heavens, " and ſtretcheth them out, he that ſpread forth the " earth, and that which cometh out of it, he that " giveth breath unto the people upon it, and ſpirit to " them that walk therein.—I am Jehovah, that is my " name, and my glory will I not give to another."

It is clear from hence, that Jehovah *alone* is the *Creator*. Paul ſays Chriſt is the *Creator*. I infer that Paul thought Chriſt was Jehovah, who giveth breath to the people upon earth, and ſpirit to them who walk therein. Mr. T. ſays, " Chriſt is a derived " being; circumſcribed in his power, and alſo in his " knowledge;" and yet he gives the glory of creation, which is the peculiar glory of Jehovah, to him, who, by his own confeſſion, is not Jehovah, but a creature.

I have much more to ſay upon the ſubject, but I have already treſpaſſed greatly upon your time and patience.

patience. If you inſert this, I ſhall feel encouraged to continue my correſpondence in your next. In the mean time give me leave to ſay, that of all the abſurdities with which the Trinitarian ſcheme is ſaid to abound, I know of none equal to this, of *a creating creature, circumſcribed in power and knowledge, and by whom all things conſiſt.*

CHRISTOPHILUS.

ELECTION.

To the Editor of the Univerſaliſt's Miſcellany.

DEAR SIR,

THE queſtion of your Brighthelmſtone Correſpondent relates to a ſubject which has frequently exerciſe my thoughts; and as the inveſtigation thereof may be attended with real profit, I ſend you the following obſervations.

That abſolute ſovereignty over all creatures, in all parts of the univerſe, throughout all periods of duration, belongeth to God, ought not—cannot be denied, by any one who hath attained to juſt conceptions of the Eternal Power and Godhead. That ſuch an abſolute ſovereign is poſſeſſed of the indiſputable right of electing individuals, or nations of men, to ſtand in whatever relation to himſelf, to enjoy whatever bleſſings, and to anſwer whatever purpoſes among

among the creatures, he ſhall chooſe of his own good pleaſure, cannot be denied, without evident ſelf-contradiction: for if ſuch right of electing be denied, then the abſolute ſovereignty of God is virtually given up. That Jehovah hath of his own good pleaſure elected both individuals and nations, may, I think, be clearly proved from the Scriptures; but that he had a regard for all his creatures, in electing a part of them, is, I think, equally capable of proof, from the ſame Scriptures.

The ſovereignty of God has frequently been brought forward, to eſtabliſh ſuch notions of his deſigns, works, and ways, as outrage every juſt conception of his righteouſneſs, wiſdom, and goodneſs. Upon ſuch miſapplication of the divine ſovereignty has been built *election* as a bill of excluſion, cutting off from any ſhare in the mercy and grace of God, innumerable multitudes of his creatures; whereby he who is *love*, and all whoſe perfections are infinite, has been repreſented as partial—acting without any deſign of univerſal benevolence, as doing that which no reaſoning can make appear to be right for love to do: which repreſentation limits the *Moſt High*, for it limits love, which he is ſaid to *be*, and conſequently which muſt be infinite.

Wrong conceptions of the righteouſneſs or juſtice of God, have been another ſource of falſe notions of election. Undoubtedly whatever God doth muſt be right, nor may any creature dare to arraign him

at

at his bar, or pretend to be his judge, for he, being abſolutely ſovereign, can be accountable to none; but it would be moſt abſurd to ſuppoſe, that becauſe accountable to none, therefore he can act contrary to his own nature and perfections, that it is poſſible for him to deviate from the infinite rectitude of his wiſdom and love, or ever do what is not wiſeſt and beſt to be done for the good of the whole univerſe of creatures. It has been argued that as ſinners have no right to the divine favour, no claim to ſalvation and everlaſting life, God may, without acting contrary to his righteouſneſs, ſelect a part of them as objects of his love, ſave them, make them eternally happy; while the reſt are left to periſh in their ſins, are loſt to eternity. We need not ſtop to ſhew how diametrically oppoſite ſuch reaſoning is to the diſcoveries which God hath been pleaſed to afford us of his juſtice and grace, in the lively oracles; the abſurdity thereof will be ſufficiently evident, if we only obſerve that the righteouſneſs required of Chriſtians conſiſts not in their rendering to others according to their ſtrict and proper deſert; but in their doing to all that which is moſt conſiſtent with the genuine ſpirit of Chriſtianity: hence Chriſtians are commanded to love their enemies, to do good to them that hate them, not to render evil for evil, &c. When Chriſtians act contrary to theſe maxims, when they ſo far forget their own character as to act from any principle but love, even towards their greateſt ene-

mies,

mies, when they ceaſe to aim at *their* good, they violate the precepts of Chriſt, conſequently are guilty of unrighteouſneſs. It may fairly be demanded, Are Chriſtians called to be righteous on a different principle, according to a different rule, than that which their heavenly Father exemplified in his conduct towards all his creatures? No; in all theſe things they are called to imitate him; to be holy, becauſe their Lord God is holy; to be perfect as their Father in heaven is perfect. The righteouſneſs of God muſt be infinitely ſuperior to what any creature can attain, becauſe it conſiſts in his acting at all times, to every creature, not according to the ſtrict merit or demerit of the creature; but like himſelf, according to his own glorious character and perfections, doing that for every creature which is moſt fit and proper for infinite wiſdom and goodneſs to do. Suppoſe on the contrary that the righteouſneſs of God conſiſts in a partial attachment to ſome, and a mere retaliation upon others without any regard to their benefit; then his righteouſneſs is degraded below the righteouſneſs which he requireth of all his ſaints.

Though many perſons have conſidered the ſovereignty, and righteouſneſs or juſtice of God, as main pillars of Calvinian election, upon a careful review they will be found to yield it no ſupport. The ſovereignty of God, is the ſovereignty of infinite love, conſequently of love which is unbounded, in extent, magnitude, and duration; for if bounded in any

ſenſe

ſenſe it would not be infinite, and if not infinite it could not be what God himſelf is, but God is *love*. The ſovereignty of this love is manifeſted by the abounding of grace much more than ſin hath abounded; and its abſolute dominion will be fully diſplayed, when grace ſhall reign through righteouſneſs unto eternal life, Rom. v. 20, 21. What can this ſovereignty have to do with an election, which is ſuppoſed to leave a great part of mankind in miſery, and ſin reigning over them to all eternity? With a choice of one part, which is ſuppoſed to ſhine with greater luſtre, becauſe all the reſt are cut off from all effectual means of recovery, world without end? The ſovereignty of God can have nothing to do with ſuch an election as this. Though on the ground of their own deſert, ſinners can claim no bleſſing from the hand of divine juſtice, but have reaſon to dread the moſt alarming puniſhment; yet as his righteouſneſs conſiſts in his acting towards every creature according to the rectitude of his own nature, which is love, it is evident his righteouſneſs would forbid his making ſuch an election of one part of his creatures, as ſhould prevent his doing every thing that love can do for the happineſs of the reſt, let their ſin and demerit be ever ſo great.

Election, like every thing elſe that is of God, originated in love; the love of God extends to the whole world; this is fully manifeſted by his ſending his Son to be the Saviour of the world, John iii. 16, 17.

17. but if the love of God, which is the cauſe of election, extends to the whole, then election muſt be intended for the good of the whole.

If theſe remarks ſhould find a place in the Miſcellany, you may expect a continuation of the ſubject by yours, in truth and love,

R. W.

December 9, 1797.

DIFFICULTY ON ACTS I. 18.

Now this man (Judas) *purchaſed a field with the reward of iniquity.*

AN ingenious young friend, who makes the Scriptures his ſtudy, propoſed a difficulty to me the other day, from the above paſſage, compared with Matt. xxvii. 3—8. where it is ſaid that the *Chief Prieſts* bought the field, with the money which Judas caſt down in the temple. I at firſt thought that Judas might have made the bargain for the field, but his repentance hindered him from actually purchaſing it, and that the Prieſts paid the money after his death; by which means the purchaſe might be juſtly aſcribed to both. It was anſwered, This was not *probable*, becauſe the ſhortneſs of the time betwixt the betraying of Chriſt, and his condemnation by the Jewiſh rulers, was not more than twelve hours; and moſt of them were included in the night.

Upon

Upon further thought on the ſubject, I concluded that we ought to ſearch for the ſolution of the difficulty by referring to the idiom of the Hebrew language. The New Teſtament, indeed, was written in Greek, but the writers of it were Jews: and the critics have always obſerved that there are *Hebraiſms* in their writings. Among theſe forms of ſpeech called Hebraiſms, we may obſerve the following.

I. The uſe of *active verbs* to expreſs the *agent's attempt to do a thing*, although the attempt did not ſucceed. As in Exod. viii. 18. *And the magicians did ſo*, i. e. attempted to do ſo, *with their enchantments, to bring forth lice, but could not.*—Deut. xxviii. 68. *Ye ſhall be ſold*, ſet to ſale, *and no man ſhall buy you.*—Ezek. xxiv. 13. *Becauſe I have purged thee*, attempted to purge thee, *and thou waſt not purged.*—So in the New Teſtament, Gal. v. 4. *Whoſoever of you are juſtified*, ſeek to be juſtified, *by the law, ye are fallen from grace.*—1 John i. 10. *If we ſay that we have not ſinned, we make*, attempt to make, *him a liar.*

II. Again, another Hebraiſm is, the uſe of *active verbs* to expreſs, not only *the doing* of a thing, but even *the giving occaſion to the doing* of it. Gen. xlii. 38. *If miſchief befal him by the way, then ſhall ye bring down*, ye ſhall be the occaſion of bringing down, *my grey hairs, &c.*—1 Kings xiv. 16. *Jeroboam made Iſrael to ſin*, occaſioned Iſrael to ſin, by ſetting up the golden calves.—Acts vii. 47. *But Solomon built him an houſe*, occaſioned the Temple to be built.

built. So likewiſe Judas bought a field with the reward of iniquity; that is, his treachery, repentance, and returning of the money, *occaſioned* the potter's field to be bought.

It is preſumed that every ſerious inquirer after truth will ſee the propriety of the above ſolution. I am perſuaded alſo, that a great part of the objections which Deiſts make to the Scriptures, may be rationally anſwered in the ſame way. But there are very few Deiſts who *ſtudy* the Scriptures. They lay hold of ſome plauſible objection, repreſent it as unanſwerable, and then make a vain and empty boaſt; and thereby often ſhake the faith of ſome inconſiderate profeſſors.

W. VIDLER.

DEFENCE OF MOSES.

(Continued from page 484.)

7. BY the inſtitutions of Moſes the ſeduction of females was prevented, and the peace of families thereby preſerved. The ſeduction of virgins has long been, in all Chriſtian nations, complained of, as a ſource of the moſt ſerious evils, both to the unhappy females themſelves, who have almoſt uniformly been abandoned to ſhame, infamy, and want; and to their families and connections, who have in general attributed that guilt to the ſeduced innocent,

cent, which belongs only to the vile ſeducer. I ſpeak thus from a perſuaſion that among the many miſerable women, whoſe conduct is now a ſhame to their ſex; there are but very few indeed whoſe choice led them to their preſent practice. They have been firſt deceived, betrayed and ruined, by ſome artful villain, who has then forſaken them, while their neareſt relatives, from a miſtaken delicacy of character which they falſely call virtue; abandon the deluded creature to her fate. Thus ſhut out from ſociety no way offers to procure ſubſiſtence, but that which is the moſt abhorrent to every female feeling: and even this, wretched as it is, is made more ſo, by the loathſomeneſs of a diſeaſe that is the uſual attendant on their mode of life.

Moſes enacted a law which utterly precluded the poſſibility of ſuch ſin and woe. 'If a man entice a 'maid that is not betrothed, and lie with her, he 'ſhall ſurely endow her to be his wife. If her father 'utterly refuſe to give her unto him, he ſhall pay 'money according to the dowry of virgins. Exod. 'xxii. 16, 17.' 'If a man find a damſel that is a 'virgin, which is not betrothed, and lay hold on her, 'and lie with her, and it be known; then the man 'who lay with her, ſhall give unto the damſel's father 'fifty ſhekels of ſilver, and ſhe ſhall be his wife, be-'cauſe he hath humbled her, he may not put her 'away all his days, Deut. xxii. 28, 29.' The wiſdom of this law is ſelf-evident. Here was no licence for

a man of ungovernable paſſions, to rob a virgin of her virtue, and leave her to infamy. If any man defiled his neighbour's wife, his life was to pay the forfeit of his crime: if he defiled a virgin, ſhe was thereby to become his wife, and her wants and thoſe of her offſpring laid upon him. What ſcenes of wickedneſs, woe, diſeaſe and want, were prevented by this wholeſome ſtatute. All the laws, which the boaſted wiſdom of modern nations have made, have been found unequal to curb the licentiouſneſs of vicious men; but the laws of Moſes, met the evil in its full power, and furniſhed the remedy at once.

8. Hatred of mankind was forbidden, and univerſal love was enjoined. 'Thou ſhalt love thy neigh-'bour as thyſelf,' ſays Moſes. The wickedneſs of the Jews, indeed, gave a wrong interpretation to this precept. 'Thou ſhalt love thy neighbour, and hate 'thine enemy,' ſaid they. Jeſus hath taught us, in the parable of the good Samaritan, to call every man our neighbour, and to love all. Moſes had taught this long before: He ſaid, "Thou ſhalt love "the *ſtranger* as thyſelf, Lev. xix. 33." Yea, even national enmities; which the great among mankind have pleaded for, and fomented for political purpoſes; were forbidden. The Egyptians, thoſe cruel oppreſſors of the Iſraelites, and the Edomites, who denied them a peaceable paſſage through their country as they were coming out of Egypt, they were forbidden to injure. Deut. xxiii. 7. 'Thou ſhalt not abhor an 'Edomite,

'Edomite, for he is thy brother: thou ſhalt not ab-
'hor an Egyptian, becauſe thou waſt a ſtranger in
'his land. The children that are begotten of them,
'ſhall enter into the congregation of Jehovah (i. e.
'ſhall be admitted to civil offices, if they embrace
'the Jewiſh religion) in the third generation.' The philanthropy of theſe precepts muſt ſtrike every thinking mind with power, as they ſhew ſtrongly the purity of the morals of the Moſaic diſpenſation. The above thought will not be weakened, by remembering that the Ammonite and Moabite were to be excluded from the congregation of Jehovah to the tenth generation, even for ever, (i. e. during the whole diſpenſation:) for the abominable lewdneſs and vice of theſe nations, being paſt cure, God determined to cut them off. Hence that command, 'Thou ſhalt not ſeek their peace, nor their proſpe-
'rity all thy days for ever,' i. e. during that whole age, or diſpenſation.

9. The diviſion of the land of Canaan, is a diſcovery of wiſdom which has never been *practically* exhibited in any other nation, but Iſrael; or by any other lawgiver, but Moſes. When the Jews came into Canaan, there were ſix hundred thouſand heads of families among them, and the country, though divided by lot among the tribes, was *equally* apportioned betwixt thoſe heads of families. Let any man take the geographical meaſurement of the whole land, and divide it by ſix hundred thouſand, and he

will find each lot to be little more than twelve acres. So ſmall a quantity, according to modern opinion, muſt be very inadequate to the wants of a large family: and no doubt it would be ſo in ſome climates, but the ſoil of that country was naturally fruitful; and when induſtry and frugality were united with the advantages of the ſoil, twelve acres of land were not only ſufficient to ſupport a large family, but even when the nation was doubled and trebled, the product of the whole was ſtill enough. And when in the days of David and Solomon the people were ſtill more increaſed, yet there was not only enough, but great quantities of corn, wine, and oil, were exported to the Tyrians, Zidonians, and other neighbouring nations; while the Jews ſat every man under his own vine, and under his own fig-tree, eating and drinking to the full: their country being filled with populous cities, towns and villages. The ſtate of the Jewiſh nation at this time, was a type of the general ſtate of mankind in the Millennial age, when univerſal peace ſhall prevail, men employ themſelves in cultivating the earth, and the knowledge and righteouſneſs of Jehovah ſhall cover the whole world.

10. In order that this diſtribution of the land might be effectual, and to prevent the oppreſſion of the people by great accumulation of landed property, the jubilee was inſtituted. This grand period returned every fiftieth year. In it, there was not

not only a remiſſion of every debt, and a manumiſſion of every bondman, as in every ſeventh year; but alſo every man returned to his own poſſeſſion and to his own inheritance. So that the original ſtate of the nation was preſerved; and while this inſtitution was regarded, it was impoſſible for the people to loſe their national independance or perſonal freedom. Landholders are naturally attached to the ſoil; and where there is a great number of them of nearly equal property, there muſt be a ſpirit of liberty and independance. Thus wiſely were the laws of Moſes formed, breathing the ſpirit of good-will to mankind in general, careful of the wants of the lower orders of ſociety, watching with a jealous concern over the rights of the weaker ſex, teaching hoſpitality towards ſtrangers and enemies, preventing oppreſſion, and cruelty, ſtimulating to induſtry, and in the whole repreſenting the character of God as ſupremely good, making his favour or diſpleaſure, the great motive to action.

If the Jews, by diſregarding theſe admirable laws, became a vicious people, and expoſed themſelves to many calamities, Moſes is not to blame for this, much leſs is the God of Moſes brought under any reproach by it, whoſe wiſdom and goodneſs are always the ſame, whether men obey his voice, or whether they rebel againſt him.

W. V.

REMARKS ON THE DUNKERS' SCHEME.

To the Editor of the Univerſaliſt's Miſcellany.

SIR,

FROM a note which prefaced a letter in your Miſcellany of laſt month, I fully expected to ſee the plan for an inſtitution ſimilar to that of the Dunkers in America, and ſome inquiry how far ſuch "*an inſtitution might be lawful and practicable in a "country like this*;" but I was diſappointed, finding only ſome random thoughts, which might be occaſioned by a converſation on ſuch a ſubject, but nothing ſaid that could juſtify ſuch a ſcheme. The only compenſation I had for my diſappointment was, the temper of mind in which the letter appears to have been wrote; this, I confeſs, from its modeſty and piety, did my heart good: but as I think the writer may have miſtaken both his duty and the motives which led him to ſuch an undertaking, I ſhall take the liberty to conſider his arguments.

1ſt. "*Where is the ſociety that is diveſted of the "tempers, maxims, and love of the world, ſufficient to "ſecure their own comfort and the approbation of Him "to whom they profeſs to be devoted?*" I would anſwer in the language of Chriſt—Chriſtians are the ſalt of the earth; if they have loſt their ſavour, how ſhall the earth be preſerved from total corruption? Would you uſe ſalt by locking it up in a cupboard,

or

or by rubbing it into the meat, and ſteeping, as it were, the meat in it? Shall Chriſtians preſerve mankind from a total degeneracy of manners, by being in the world, but not of it in its tempers, manners, or conduct; or by ſecluding themſelves from the world; being like a candle in a tin lanthorn, ſeen by none but when the door is opened, and then but faintly? or ſhould they be like the ſolar orb, diſpenſing the light of truth around them; or like a city built upon a hill, which cannot be hid? If there is no ſociety poſſeſſed of the ſpirit of the Goſpel, does it not almoſt border upon wickedneſs, to draw the little pure and holy leaven away, inſtead of cauſing it to ferment and diffuſe itſelf through the whole body?

The next conſideration is, "*the means (by which) "we may conclude that ſuch a ſeparation can be fully "juſtified on the ground of reaſon and religion:*" and this he concludes to be, the mind being injured by too great an intercourſe with the world. I muſt aſk, where is the ſcriptural precept to go out of it (in his ſenſe) that it may be preſerved uncontaminated? Are not Chriſtians called *overcomers?* How can they overcome without fighting? Chriſtians are therefore exhorted to fight the good fight of faith, to lay hold of, or *ſeize*, the age of life. Chriſt, our example, overcame the world; and we are exhorted to tread in his ſteps. We are told that no trials happen to us, but what are common unto all men;

and ſhould we flee from ſuch trials, or put on the whole armour of God, and come off conquerors, through him that hath loved us?

Neither is it reaſonable, if it was, it would be more ſo to wiſh for death, for then we ſhould be out of all temptation. If it is not lawful to wiſh for a total retirement by death, much leſs is it to retire whilſt we live, for the retirement by death would be to the enjoyment of God and his Chriſt; but a living retirement, is to a ſtate of uſeleſs inactivity to God and man.

Another reaſon given is, "*fearing to become partakers*" of the *ſins* and *puniſhments* of others. How different did the Prophets and Apoſtles think! They counted not their lives dear unto them; therefore, fearleſs of what might befal them, they encouraged the believers to be living examples in the ways of holineſs, and daily told the world of the direful conſequences of their ſins. They feared not being involved in the puniſhment of the wicked. They well knew that he who would attempt to ſave his life through cowardice, ſhould loſe it; but he that ſought firſt the kingdom of God and his righteouſneſs, ſhould have all things elſe added unto him. They therefore committed their cauſe in well doing to Him who judgeth righteouſly, and by their lives and converſation, manifeſted the power of divine truth upon their hearts.

The caſe of the Patriarchs is not an inſtance in point.

point. Abraham, Iſaac, and Jacob, lived in the world, mingled with the world, and went about preaching to the world. Neither is it the caſe of the primitive Chriſtians. They left not Jeruſalem, till the Roman Eagle was diſplayed around its bulwarks; and then they left it in obedience to an expreſs command of Chriſt, Matt. xxiv. 15—20. If the laſt woe trumpet has began to ſound, ſtand upon your watch-tower, leaſt you fall into the condemnation of others, and ſound the trumpet, that all around you be warned and prepare to meet their Lord, for happy ſhall that ſervant be whom, when his Lord cometh, he ſhall find him not only keeping his laws, but teaching others to obſerve and do whatſoever he hath commanded him.

Permit me to aſk, is not a certain diſlike to the preſent ſtate of ſociety, and a degree of want of faith in the divine protection, one grand, though perhaps lurking motive, that may lead men to deſire to forſake the world, inſtead of taking up their croſs and forſaking all and following Chriſt. I quite approve of examining our motives of action, and muſt confeſs that I have often found pride under the garb of humility, and as Young ſays, "A ſhunning of praiſe "but to make it ſure:" and here I think, (not condemning your occaſional Correſpondent, but aſſuring you that, upon the cloſeſt examination of my heart, I ſincerely believe was I to follow my inclinations, and join him) that the grounds of conduct, under the

the idea of a love of holineſs, would be a want of reſolution fully to walk in the path of duty; under the name of a love of God, I ſhould diſguiſe a want of faith in his promiſes, with too little patience, meekneſs, gentleneſs, love; and too great a ſhare of pride and ſelf-dependance. Leaving, Sir, theſe thoughts to your conſideration, whether or not they are proper for inſertion in your uſeful Miſcellany, I remain your friend and brother in the Goſpel of peace,

AN OCCASIONAL CORRESPONDENT.

QUESTION ON MATT. v. 25. AND ANSWER.

To Mr. CUE.

SIR,

I RECEIVED the Papers, entitled Proſpectus, &c. which you were ſo kind to leave for me at my lodgings. Probably you might think that it may in ſome reſpects be the ſame with ſome of my diſcoveries. I have carefully examined ſuch papers over, time after time, and cannot perceive that they do in any reſpect interfere therewith: nevertheleſs, I muſt confeſs myſelf very much obliged to you for your kindneſs therein.

But, my good Sir, this gives me encouragement to trouble you a little farther. If you remember, ſome conſiderable time ſince, I requeſted of you an explanation

nation of the 25th verſe of the 5th chapter of the Goſpel according to St. Matthew, which I remember you explained to me much to my ſatisfaction, but it being only in a verbal way, the particulars have quite ſlipped my memory. The word *Adverſary*, puzzles me the moſt, as the Devil himſelf is called our Adverſary; and certainly we cannot, in any ſenſe of the word, be required to agree with him: nor can I ſee that in many caſes we can be required to agree, or to compound with wicked men. Therefore, my good Sir, if you would be ſo kind as to clear up this matter for me in a few words, and at the ſame time to be ſo kind as to put it in black and white, and deliver it to me at Chapel to-morrow, you will, kind Sir, confer a laſting obligation on your very humble and devoted ſervant,

JOHN ROBINS.

Auguſt 6, 1796.

ANSWER.

DEAR SIR,

I HAVE juſt received yours, in which you deſire my thoughts on Matt. v. 25. Take them in as few words as I am able to convey them. The Sermon on the Mount, given by our Lord to his diſciples, muſt be underſtood as containing full and clear inſtructions to a congregational church, which he was then going to erect upon the ruins of the national

tional one, at that time near its diſſolution. This clears up our Lord's manner of ſpeaking, "It has "been ſaid by the ancients, &c. but I ſay unto you, "&c." The Adverſary mentioned here, cannot mean either the devil or wicked men; for it would be abſurd to the laſt degree to ſuppoſe that God, the judge of all, to whom Chriſtians have free acceſs, Heb. xii. 23. would ſubject his people to any bad conſequences by any thing *they* could do or charge againſt them. I therefore conclude the Adverſary there to mean one brother in a Chriſtian church taking up an offence againſt another, for ſome breach of, or oppoſition to, any law which Chriſt has eſtabliſhed for the preſervation of his people's union and continuance in the truth, according to chap. xviii. 15. When a man ſwerves from this in a Chriſtian church, the Apoſtle commands ſuch to be looked after with diligence and concern, Heb. xii. 15. If I was in ſuch a fellowſhip, and a brother ſtate a juſt offence againſt me, by telling me my fault between myſelf and him alone, I ſhould then think that the Great Head of the church was my Adverſary, as well as this faithful brother. See Ex. xxiii. 22. Pſ. cxxxix. 21. It appears it would be my duty to prevent him from the neceſſity of taking one or two more, according to Matt. xviii. 15. but to agree with him quickly, while I am in the way with him. Much more might be ſaid in confirmation of this view of the ſubject;

ſubject; but if ſtill you ſhould wiſh for any thing further, pleaſe to point out your difficulties, and I will attend to them as far as I am capable.

I am, Sir, your's, &c.

JOHN CUE.

Pitfield-Street, No. 26,
Aug. 6, 1796.

LITERARY QUESTION AND ANSWER.

ARE the *Hebrew points*, or vowels, of the ſame antiquity with the letters—and are they abſolutely neceſſary to a right knowledge of the ſacred language? Or are they of modern invention, and may the language be *read*, *conſtrued*, and *underſtood*, without them?

ANSWER.

It gives me a ſincere pleaſure to obſerve, that among your correſpondents, there are not wanting who enquire into the nature and genius of the *Hebrew* tongue, that firſt and beſt of languages, in which far the greater part of the Scriptures are written, and without which they cannot be *thoroughly* and *critically* underſtood. The following Anſwer to the Quæry relating to the *antiquity* and *uſefulneſs* of the *Hebrew points*, is at your ſervice. If it fails of ſatisfying the ingenious queriſt, or any other of your readers, I ſhall be glad to hear further from them by the channel of your Magazine. Your correſpondent aſks,

aſks, "Are the *Hebrew vowel points* of the ſame *antiquity* with the letters, or are they of *modern* invention?" I reply, of *modern* invention, ſo modern as the ninth or tenth century after Chriſt. Moſt certainly they were *not* invented in the days of *Origen*, who lived in the third century, nor of *Jerome*, who lived in the fourth and fifth; for had they been then in uſe, is it credible that the unwearied editor of the *Hexapla*, and the curious and inquiſitive *Jerome*, who himſelf travelled into *Paleſtine*, and was well acquainted with the *Jewiſh* literati, ſhould never in their voluminous writings upon the Scriptures, once give the leaſt hint about them? But beſides this *negative* argument, (which however muſt in the preſent caſe be allowed to be very ſtrong,) there are ſeveral paſſages in the writings of *Jerome*, which ſhew *poſitively* that he was entirely unacquainted with the vowel points, and by conſequence, that in his time they were not yet in being: As for inſtance, when on Jer. ix, 22, he ſaith, "The Hebrew word which is written with the three letters דבר (for it hath *no vowels*, vocales, in it) when *according to the context, and the judgment of the reader*, it is read *daber*, ſignifies a word; when *deber*, death; when *dabber*, ſpeak." So on Hab. iii, 5. Again in his epiſtle to *Evagrius*, concerning *Melchiſedec*. "The *Hebrews* very rarely uſe *vowel letters* (vocalibus literis) in the middle of their words; and *according to the pleaſure of the readers, and the variety of countries*, the *ſame* words

are

are uttered with *different* ſounds and accents." The like obſervations may be applied to the *Jewiſh Thalmuds*; the latter of which, namely, the *Babyloniſh*, was not finiſhed till the beginning of the eighth century. In this huge collection of *Jewiſh* comments on the Scripture, contained in thirteen volumes in folio, not one word about *points*, but ſeveral paſſages which clearly and *poſitively* prove that the authors of the *Thalmudic* tracts knew nothing of them. Thus in the end of the book *Barachoth*, when the writer would inform us that בנך Iſa. liv. 13, means, thy *builders*, not *thy ſons*, he neither points the word, nor doth he, in the ſtile of the more modern Rabbi's, ſay, read not בנך with a *camatz*, but with a *holem*: No, but he contents himſelf with repeating the textual letters, and ſaying ſimply that it muſt be read בונך Bunik, not Banik בנך, without taking any notice of the *points* at all. In the five firſt reviews and corrections of the written ſacred text, which were made by the *Jews*, (the fifth and laſt of which cannot be placed higher than the year 800) not a word ſtill about * *vowel points*, but a moſt profound ſilence in relation to them. Was this poſſible had they been then invented? *Credat* judæus *apella*. Eſpecially ſince, in the ſixth review made by *R. R. Aſer* and *Nephtali*, about 940, (at ſooneſt, or according to

* In the fifth review, the point *mappik* is indeed mentioned, but that is not a *vowel point*.

others,

others, in the ſucceeding century,) we meet with nothing elſe but remarks upon the points and accents. I conclude then upon the authority of theſe facts, which I believe will not be eaſily diſproved, that the *Hebrew vowel points* ſprung up ſome time between the year 800 and 900, or 1000; that is, in the ninth or tenth century, and not ſooner. I add that the firſt perſon who writ a *rabbinical Hebrew* grammar was an *Arab*, called *R. Juda Chiug*; *that the original punctuation* of the *Hebrew* and *Arabic* nearly reſembled each other, and that hence it is highly probable that the Jews borrowed the *points* from the *Mahometan Arabians*, in whoſe *chaotic* language they were indeed ſo neceſſary to fix its meaning, that *Othman*, the third *Caliph*, to prevent diſſentions among the *Muſſulmen*, was forced to decree that the *Koran* ſhould be read according to the *points* then lately invented by *Ali Ebn Abu* Talib. The copies thus corrected were diſperſed by *Othman's* command, in the ſeveral provinces of his empire, in the thirtieth year of the Hejra, and of Chriſt 652. The *Arabic* punctuation, therefore, was ſome time *prior* to this Again, it is aſked—"Are the *vowel points abſolutely* neceſſary to a right knowledge of the language?" No, ſurely: if they were, no one could have underſtood the *Hebrew*, (at leaſt after it ceaſed to be a living language) till the ninth century; nor could the Old Teſtament have been rightly underſtood till an authentic edition of *Mahomet's Koran*

was

was publiſhed: ſo that the Bible muſt, on this ſuppoſition, be explained by the *Koran*, and we muſt apply to the *Mahometan* doctors to explain Chriſtianity. "May the *Hebrew* language be *read*, *conſtrued*, and underſtood without the points?" Moſt certainly: what *has* been, *may* be: *Hebrew* was thus read and underſtood for 4800 years. But to give the ingenious queriſt all the ſatisfaction I can in ſuch narrow compaſs, the learned Dr. *Robertſon*, in his *true* and *ancient method of reading Hebrew*, hath ſhewn by comparing the Hebrew with the *Greek Cadmean* alphabet, that the letters of the one correſpond to thoſe of the other in *name*, *order*, and *power*, (and we may add *anciently* in * form alſo;) that *Aleph* in the one, anſwers to *Alpha* in the other, *He* to E, *Vau* to the *Æolic* F, pronounced like *u* or *w*, and now called *bau* epiſemon, &c. and by conſequence that א, ה, ו, י, ע, were as truly vowels in *Hebrew*, as A, E, F, I, O, were in ancient *Greek*. To this add the teſtimony of *Joſephus*, who ſpeaking of the ſacred letters, or יהוה engraved upon the plate of the high prieſt's crown, ſays expreſsly, Ταυτα δε εσι ΦΩΝΗΝΤΑ τεσσαρα, *Theſe are four vowels*. *De Bell. Jud.* lib. 5. cap. 5. ſect. 7. edit. *Hudſon*. So *Jerome*, in Gen. xiii, ſays, that the *Hebrew vau* anſwers to O, and epiſt. 145, calls *jod* a *vowel*, and frequently ſpeaks of a *Hebrew*

* *Montfaucon*'s Paleographia, and Bailey's Introduction to Languages, part iii. p. 46.

word having no vowel in it *(in medio ejus)* which would be abſurd if the *Hebrew language* itſelf had no vowels. Shall we then, determined by this clear and rational evidence, conſider and pronounce theſe Hebrew letters, א, ה, ו, י, ע, as vowels; or, contrary to the analogy of all other ancient languages, aſſert on mere rabbinical authority, that four of them are *conſonants*, and affirm that א, the firſt letter of the *Greek*, and moſt other alphabets, and which in truth ſtands for the moſt natural and eaſy of all *ſounds*, for the firſt *ſound* that children utter after they are born, that poor א has no ſound at all.

O rem ridiculam, Cato et jocoſam!

Ridiculous *only* would ſuch aſſertions be, if their influence ſtopped at the abſurd manner of pronouncing a dead language; but ſince they directly tend to make the language of a great part of God's revelation, and conſequently this revelation itſelf, ridiculous, they deſerve a much ſeverer name. Well then let the *Hebrew* have the ſame vowels as almoſt all other languages; but how, ſaith an objector, ſhall we pronounce *Hebrew* ſyllables, and even words, (and many ſuch there are) wherein none of the vowels above-mentioned appear? I anſwer, with Dr. *Robertſon*, ſupply in every ſuch ſyllable a *ſhort vowel*, no matter which. Thus call דבר dĕbĕr, or dăbăr, פקד pĕquĕd, or păquăd, &c. And as you pronounce the *ſupplied* vowels *ſhort*, ſo to diſtinguiſh them from the *textual* vowels, pronounce theſe latter *always long*. Thus

Thus you may read and pronounce diſtinctly the *Hebrew* Bible, from the beginning to the end. It is certain that the *ancient Hebrews*, who we have proved had not the *points*, muſt have uſed ſome ſuch method of reading, and ſo probably did all the *oriental nations, till after the time of *Mahomet*. Thus much for *reading* or *pronouncing* the *Hebrew* language, without the *vowel points*. That it may be *conſtrued* and *underſtood* without their aid is indiſputable; becauſe many *actually* do thus underſtand, and are able to conſtrue it. And that this method of learning *Hebrew* is, beyond all compariſon eaſier than the *rabbinical* one, is no leſs certain. The grammar of the *Hebrew* language *without points*, is of all others the moſt ſimple, eaſy, and conciſe: the *grammatical diſtinctions* are in the *textual letters* themſelves. The *various forms* and *deflections* of nouns and verbs are in moſt caſes *abſolutely determined* by the letters of the word itſelf, compared with the context. And I can aſſure your correſpondent, and am ready to prove it in any particular inſtance, that there is not a ſingle ambiguous expreſſion in the *Hebrew* Bible, but the ſenſe of it may be determined in a much better and ſurer manner than by the *points*. I mean by cloſe attention to the context, by conſulting the ancient verſions, and eſpecially by carefully examining in a *concordance* the

* For neither the ancient *Arabic*, *Syriac*, *Chaldee*, nor *Perſic*, had any *vowel points*, and the *Samaritan* has none to this day. See Walton's Proleg. III. § 48.

uſe and ſenſe of the expreſſion in other texts. This method will generally lead to the true ſenſe of a dubious paſſage; at leaſt more frequently than it can be attained in any ancient dead language; whereas by confining one's-ſelf to the points, a perſon is tied down to the *traditional* interpretation of *Jewiſh* rabbins, the deſcendants and ſucceſſors of thoſe who had, *thro' their traditions, made the word of God of none effect in our Saviour's time.* But I repeat my appeal to *fact* and *experience*, and of my own knowledge affirm, that ſeveral perſons have in a *few* weeks been taught the *grammatical rudiments* of the *Hebrew* tongue without *points*, ſo as to be able to proceed in reading the original Scriptures without further aſſiſtance. And there are others who hardly know, and perhaps never knew any thing of the *points*, who yet are in truth great proficients, yea the greateſt critics and maſters in the ſacred language now living.—Should any of your readers deſire more particular information on this, which you juſtly call an *intereſting* queſtion, I would recommend to their peruſal Biſhop *Walton*'s *Prolegomena*, ch. iii, or Dupin's *Diſcours Preliminaire ſur la Bible*, liv. ch. iv, ſect. 2, or *Maſclef*'s *Novæ Grammaticæ Argumenta*, ch. ii. at the end of the ſecond volume: and I think they can hardly fail of meeting with ample ſatisfaction, even without having recourſe to the more diffuſe treatiſes of *Cappelus* and *Morinus*. J. P.

N. B.

N. B. The foregoing is thought to have been written by the late learned Mr. Parkhurſt, Author of the Hebrew and Greek Lexicons, in Engliſh. For its value we have thought it worth tranſcribing, from the Chriſtian's Magazine, for Oct. 1760.

POETRY.

THE REAL CHRISTIAN:

AN IRREGULAR ODE,

BY J. H. PRINCE.

THE Man that would *a Chriſtian* be,
Should firſt ſit down and count the coſt,
And fix this ſtedfaſt in his mind,
That he will many troubles find,
Yea find his choiceſt wiſhes often croſt.
Not what *he* chooſes muſt he have,
Not what *he* pleaſes muſt he do,
His will muſt as a cypher ſtand,
THE WILL OF GOD his ſtandard be,
He muſt ſubmit to that alone:
Not only ſo, but think it beſt,
That God is honor'd, than himſelf careſt:
When this is once attain'd, he'll ſurely find
A calm contentment, and a quiet mind.

ON THE DEATH OF A YOUTH.

WHEN Age, all-patient, and without regret,
Lies down in peace, and pays the gen'ral debt,
'Tis weakneſs moſt unmanly, to deplore
The death of thoſe who reliſh life no more.
But when *fair Youth*, that every promiſe gave,
Sheds his ſweet bloſſoms in the blaſting grave,
All eyes o'erflow with many a ſtreaming tear,
And each ſad boſom heaves the ſigh ſincere.

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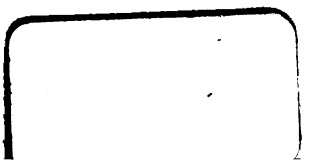
ERRATA.

Page 8 for αιωνας αιωνον, read αιωνας αιωνων
9 for χρονων, read χρονον

Page	Line	
15	1	verſe for *it is*, read *is it*
84	5	for *So*, read *Lo!*
—	28	for *l*aws, read *ſ*aws
85	23	for his high, read his *exalted* high
120	26	for *is* the doing, read *in* the doing
158	10	for ſlavery, read *from* ſlavery
166	9	for unable *how* to, read unable to
220	10	for Curate, read Curate's
221	17	for conſtruct, read *in*ſtruct
235	18	for that that, read that *this*
248	16	for locuſt, read the locuſt
268	7	for endures, read endured
271	11	for in *this* moſt, read in *their* moſt
356	5	for *than* it, read *that* it
363	1	for ſhew *to*, read ſhew *the*
397	20	for *will* flouriſh, read *would* flouriſh
400	15	for love *the* hu-, read love human
404	23	for *but* for, read for
—	24	for becauſe, read *but* becauſe
408	9	for then is, read then *it* is
409	12	for wilt, read wills
412	24	for deliver, read delivered
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—	24	for ſhall, read *but* ſhall
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—	7	for fancied to, read fancied *myſelf* to
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493	25	for of *their*, read of *his*
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—	14	for queſtion to, read *God, and I will*
—	17	for Gods in, read Gods, *both* in
—	—	for and *Gods*, read and in
507	4	for I ſay, read I *ſaid*
—	25	for Tau Theos, read Tou Theou
510	10	for being *God*, read being *good*
514	6	for trans-plural, read trans*lated* pl.
—	14	for exceped, read excepted